

REFORMED CHURCH MESSENGER

CONTENTS

What Is Effective Preaching?
The Victory of Peace
The Best Way to Lose Our Liberty
Combing the Bushes
Christianity and Industrial Peace

A Prayer of Consecration

ETERNAL, Holy Almighty, whose name is Love: We are met in solemn company to seek Thy face, and in spirit and truth to worship Thy name. We come in deep humility, since Thou art so high and exalted, and because Thou beholdest the proud afar off. We come in tender penitence, for the contrite heart is Thy only dwelling. We come in the name and spirit of Jesus to make our wills one with Thine: to abandon our lonely and selfish walk for solemn communion with Thee; to put an end to sin by welcoming to our hearts Thy Holy Presence. Deeper than we have known, enter, Thou maker of our souls: Clearer than we have ever seen, dawn Thy glory on our sight. Light the flame upon the altar, call forth the incense of prayer, waken the song of praise, and manifest Thyself to all. Amen.

—W. E. ORCHARD, in "The Temple."

"And the Greatest of These is Love"

WHEN a mother loves, though she be a queen, she becomes interested in soap and water, sheets and blankets, boots and clothing, and many other mundane things. And when the Church loves she will have something to say about rents and wages, houses and workshops, food and clothing, gardens, drains, medicine, and many other things. Where is the Church's mother-love? Where is her fierce mother-wrath, as she sees the children trampled in the mire? It is easy to go to Church, and to abstain from drinking, swearing, and gambling, but *it is not easy to love*. Love brings labor, and sorrow, and self-sacrifice. Love sometimes says, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me." This is not like going to a home missionary meeting and giving the price of a meal to the collection. It is leaving beautiful houses, and pictures, and gardens, and music, and going into mean streets and dirty dwellings. It is leaving congenial friends and joyous fellowships for service among the unfortunate, unattractive, and, perhaps, depraved. It is giving where you cannot hope to receive in return. There is the sweat of heart and of brain, the carrying of sickness and sorrows. To your own cares and troubles there is added the unspeakable trouble of the multitude.

—From "The Cross at the Front," by THOMAS TIPLADY.

PHILADELPHIA, OCTOBER 16, 1919

THE FORWARD MOVEMENT

BRIEFS

One Forward Movement hymn has already been received—a good one, too. Let them keep on coming. The conferences are asking for this hymn. A Forward Movement Song Book is a possibility.

Are you keeping your Forward Movement literature? We have heard of one congregation which has provided every member with a large filing envelope especially for this purpose.

The first issue of the Bulletin, consisting of 75,000 copies, has been exhausted. But the number is being increased from issue to issue. The paper is now reaching more than 200,000 of the people of the Reformed Church. Be sure to read it, or the rest of the Church will get ahead of you.

The Forward Movement Bulletin was admitted to the postal service as second-class mail matter within one week after the application of the publishers had been made at the local post office. No knocking the Postal Service on this score. Thanks, Mr. Burleson.

Those who are aware of the eagerness which exists in many to do something along the line of the Forward Movement will not be surprised to learn that even at this early date, gifts in money are coming into the treasury without any solicitation whatever. Two contributions of \$100 each and one of \$1,000 have been received recently from widely separated sources.

Executive Secretary Joseph H. Apple is performing the rare feat of attending, this fall, all of the nine District Synods of the Reformed Church. His presentation of the Forward Movement has won favor everywhere. From these personal contacts as well as from a multitude of letters received at headquarters, the Church will enlist en masse in this great Movement.

Readers should note these addresses of the Regional Secretaries, each of whom is now located in permanent headquarters:

Eastern Region, Rev. William F. DeLong, 10 South Market Square, Harrisburg, Pa.

Central Region, Rev. George W. Good, 713 Second National Building, Akron, O.

Western Region, Rev. Louis D. Benner, 1712 North Fifth street, Sheboygan, Wisconsin.

These brethren are at the service of their colleagues in their respective regions and can render valuable help in Forward Movement work.

A new and revised edition of the Fall Program for 1919 covering the work of the Forward Movement in the congregation has been issued. This contains the schedules already announced on preliminary leaflets with considerable amplification, particularly of the Stewardship features. It is printed on good quality of heavy paper and will stand the wear of constant usage. A copy should be on the study table of

every minister and in the home of every Church officer and Forward Movement committeeman.

The entire edition of 75,000 copies of the first number of the "Forward Movement Bulletin" was taken immediately on appearance of the paper. Congregations having on hand surplus copies of this number are asked to send them to the Department of Publicity, Forward Movement, Reformed Church Building, Philadelphia, where they may be used in filling further orders.

For the information of those who are concerned about the cost of conducting campaigns like the Forward Movement, it may be stated that the Methodist Centenary Drive cost between three and four cents for every dollar raised. As the Forward Movement is for a smaller denomination the percentage may be a little higher, although it should be remembered that all men serving as secretaries were in the service of the Reformed Church before and that salaries have been adjusted only to save them from financial loss in taking up this work.

Who will be the Henry Harbaugh of this day? We are looking for a Forward Movement hymn that will never cease to be sung in our Church. A number of hymns have already been submitted. Have you sent yours?

Ministers are asked to go over carefully the circulation of the "Bulletin" in their respective charges, seeing that the distribution is complete for all the members, increasing the orders, if necessary, and reducing them where they have been excessive. Thoroughness of circulation and avoidance of waste are necessary aims in the use of this paper.

A grand total of 640 active ministers of the Church have sent in subscriptions to the "Bulletin," and our card index of "delinquents" is decreasing daily. Our goal is, "Every 'Bulletin' in Every Home."

In the adult department of Zion Reformed Sunday School, York, Pa., H. W. Dietz, superintendent, more than 300 members enrolled in the Fellowship of Intercession. The matter was presented plainly in a few remarks by the pastor, the Rev. J. Kern McKee, who led the School in an intercessory prayer.

The circulation of the "Forward Movement Bulletin" is nearing the 100,000 mark.

Have you a Junior congregation? The Rev. Henri L. G. Kieffer, Frederick, Maryland, has this to say about his Juniors: "One of my men is working out a list of 'Bulletin' carriers, chosen from my Junior congregation."

Our aim is to get out a "live wire" bi-monthly publication, and here's what one pastor thinks of the first two numbers: "Congratulations on the snappy paper you are editing! The whole movement simply must be a success."

In order to preserve the "Forward Movement Bulletin," one pastor, the Rev. Robert J. Pilgram, Lancaster, Pa., is having a manila folder prepared with suitable designation, to be given to each family to hold the various issues. His advice to his congregation is: "Read the 'Bulletin' and keep it. Be informed and inspired to go forward with the Church and for God."

The demand for the Forward Movement symbol has been so great that we have been obliged to put in an order for more cuts. Send for a cut and have it appear on every publication you send out. The insignia is gratis.

CONFERRING TOGETHER

The Forward Movement has now reached the conference stage. The secretaries have worked out plans which constitute the basis for the Church's program. The latter, however, is in very truth, to be the program of the Church. Consequently a great chain of conferences, embracing upwards of one hundred meetings in all sections of the Reformed Church, is being arranged. These conferences have already begun and will be continued during the next eight weeks. Into these meetings will be assembled all ministers, Church officers, Sunday School workers and leaders in congregational activities. These bodies will engage in the discussion of Forward Movement objectives and plans. Through such conferences the utmost details will be made clear for every congregation, and, it is hoped, sufficient inspiration will be engendered to carry the program through to the last home and the last individual therein.

The time has come when we should speak of the Forward Movement as "our" Movement, for every member of the Reformed Church may well claim it as his own and with honest pride share in its privileges and duties. Await then the announcement of the conference for your section and hold yourself in readiness to attend. The sessions will all be held on one day, occupying forenoon, afternoon and evening.

Meanwhile read everything that comes under your eye regarding the Forward Movement. There is a little folder entitled "Origin, Organization and Objectives," which you must read by all means. If you do not have it, ask your pastor for it or write to headquarters in the Reformed Church Building, Philadelphia. Then, too, read the "Forward Movement Bulletin." It is the intention that every member of the Church may read this regularly. If it is not coming to your home, see your pastor or notify headquarters. The "Bulletin" will keep you right up-to-date on the Forward Movement.

The success or failure of your Forward Movement Conference will rest with you. Become a booster as soon as the time and place are announced. Get others to attend. Let us prove that in this Movement, "like a mighty army, moves the Church of God."

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles. ADVERTISING RATE: Ten cents per Agate Line each Insertion. \$1.40 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, headed, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 800-3 Witherspoon Building, Philadelphia, Pa. Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902.

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Christianity and Industrial Peace



SIR DOUGLAS HAIG, Commander-in-Chief of the British Army, who so nobly did his part in preparing the way for peace, recently said, "*The Church of Christ is the world's only social hope, and the sole promise of world peace.*" Amid the hue and cry of this day of ferment, when clouds and darkness are round about us, wise men on every side are turning to religion.

When the pillars of the temple are in danger of falling, some men who have slighted the Word of God and for years neglected the sanctuaries, appeal frantically for the assistance of the Church in maintaining order and strengthening the moral sanctions of mankind. Too often, alas, it is the selfish hope of these men who want things to go on in the future as they have gone in the past, that they can *commandeer the influence of Christian ministers and the potencies of the Christian religion to undergird the status quo, and even to defend obsolete philosophies and out-worn iniquities.*

It is, however, not the function of the Church to "sit on the lid" and oppose any form of social advancement or the democratization of industry. True, the Church acts as a stabilizing force in periods of unrest. It is because she believes that no end, however desirable, justifies unfair and ungodly methods. She, therefore, *favors progress by evolution rather than by revolution.* She condemns lynch law and mob rule, as she proscribes the awful doctrine that "might makes right." She favors conference, conciliation, arbitration. She believes in a League of Peace, because "we are members one of another."

Sir Douglas Haig is right, and all sensible men do well to count mightily upon the Church's help in this time of travail. We shall make headway along the paths of peace and justice only in the measure that we follow Christ into His perfect obedience to the will of God. *The reign of brotherhood can come in no other way.*

It was, indeed, significant at the recent closing session of the International Brotherhood Congress in the City Temple, London, the "Cathedral of Free Churches," of which an American, Dr. J. Fort Newton, is pastor, that Premier Lloyd George made a deliberate and impassioned plea for the support of the liberal and labor elements. On the same platform with him was Mr. Arthur Henderson, the great English labor leader, recently re-elected to a seat in the House of Commons. Certainly this Christian sanctuary was an appropriate place for the Prime Minister of Great Britain to electrify the Empire with his prophecy of the future Britain, which he is ready to devote the remainder of his life to realize.

"The slums must go," he declared. "Armaments must disappear, not only in Germany; hours of labor must be shorter; rewards must be greater; poverty must disappear; and I hope that the age-long misunderstandings between Ireland and the United Kingdom will soon be cleared away. Waste must disappear; lands must be developed. Great Britain must be freed from ignorance, insobriety, penury, and the tyranny of man over man. Only the spirit of comradeship and co-operation can effect the desired changes, a spirit of deep sympathy with suffering, and the brotherhood of valor exhibited during the war. *The League of Nations is an organized attempt to substitute fair play for force. I see no hope for the world except in such a strong League.* We want to re-claim the wilderness of the world and redress wrongs. This is due to the immortal dead who died for the redemption of the world."

To this striking statement we can fittingly add without comment a recent editorial by President Faunce:

"In the New Testament we read that the peace-makers are in the true children of God. We in

America have never yet consciously put biological law above ethical obligation. But we are in constant danger of *fatalistic surrender to supposed economic laws formulated by thinkers long since dead*. We sometimes say: 'There is no escape from the iron law of supply and demand,' when, as a matter of fact, one of our chief tasks in life is to prevent the mechanical play of blind economic forces. We say: 'Men can always be depended on to act selfishly,' and as we say it the men in khaki go marching down the street to disprove our pagan theory. We say: 'Strong men must triumph and the weak must always go to the wall,' but every Christian orphanage and hospital and school is built to combat our assertion. We say: 'Salaries and wages go up and down according to the number of men standing idle,' and every combination of capital or of labor is designed to defeat that automatic process.

"Christianity cannot recognize industrial war as the future basis of society. That kind of war is today advocated by two classes: those who have desperately failed and gone under in the social struggle, and so think any change must be for the better; and those who have completely succeeded in the struggle and who will welcome no change in a social order which has made them prosperous. But a society built on industrial antagonism is a pyramid standing on its apex, already toppling into ruin. The laboring man who regards all employers as his natural foes is blind to the facts as they are, is a poor helper in any enterprise, and is, himself, the foe of industrial peace. The employer who regards all laboring men with suspicion and fear is not fitted to function in a Christian society and is a menace to the State. A society built up of two classes—one trying to get much labor for little money and the other trying to give little labor for much money—such a non-co-operative and inhuman society carries in itself a slumbering revolution and cannot long endure. When those two classes engage in public brawls it is the great community around them, the millions of innocent men and women, which suffers most.

"The Church does not know enough to serve as arbitrator in specific troubles. But it does know and must say that until the motive of suspicion is replaced by mutual confidence, until industry is based not on fear, but on faith and respect, there is no peace and no progress. Fear is weakening and demoralizing, and every industry which uses fear of poverty or sickness or social stigma or any kind of fear as its main motive will prove financially disappointing and socially dangerous."

EDITORIAL

WHAT IS EFFECTIVE PREACHING?

Some time ago the MESSENGER asked a number of representative laymen to be kind enough to indicate, either under their own names or a nom de plume, their personal judgment growing out of their own experiences on the subject of "Efficient and Effective Preaching." Such questions as these were suggested: *What is it that best wins and holds men? Is it the content of the sermon or the personality of the preacher? What do you believe to be the chief elements in successful preaching? What especially should the preacher of the Reformed Church, insofar as you have come to know him, cultivate in order to be more effective in the pulpit? Is the most popular preacher generally the most useful in stimulating a nobler character and a larger participation in the work of the Kingdom? What do you believe to be the fundamental need in the pulpit of our day?*

There is much criticism of preachers, and one occasionally hears many off-hand remarks with regard to their inadequacy for the big task of this critical time; but it is certainly not easy to get men to agree with regard to the trouble. In order to help the preachers who are earnestly seeking to improve, it is necessary that we should have the co-operation of those laymen in our fellowship whose judgment is most worth-while, and if any of them are convinced that our preachers today are failing to "deliver the goods," it is clearly up to them to suggest wherein the fault lies.

But we found a real unwillingness to respond. One of the most eminent educators in this State to whom these questions were submitted is frank enough to say, "I do not know my own mind on the question you submit. I am free to admit that I do not know what kind of preaching will bring people to Church and hold them as active members who are eager to attend Church services regularly and contribute whatever lies in their power to the welfare and prosperity of the Church. I ask myself the question over and over again whether the fault lies with the pulpit or with the pew, and I have come to the conclusion that the chief difficulty is with the pew rather than with the pulpit. I know Churches having a membership of from 500 to 1,000 who would not give the best preacher in this country or in Europe a respectable audience. I do

not know what is wrong, and because I do not feel that I have anything to contribute to the subject that is worth-while, I do not feel justified in taking up space in the columns of the MESSENGER, and trust, therefore, that you can find other laymen who have something worth-while to contribute."

A distinguished jurist in our fellowship, regretting his inability to comply with the editor's request, says: "I have given the matter very careful consideration. I have concluded that my judgment on the subject of which you write would be of no interest whatever to the public, and would not help the end which you are endeavoring to serve."

We refer to these replies merely to emphasize the fact that the subject is by no means easy and that the wisest men are inclined to differ with regard to the solution of this difficult problem. We believe, however, that MESSENGER readers will be grateful for the splendidly suggestive replies which are published herewith, and which we hope will stimulate constructive thought that will be helpful both to pastors and people. One of the results of it undoubtedly should be the development of a larger measure of sympathy for the men who are expected each week to deliver a number of fresh and vital messages to their fellows.

* * *

THE BEST WAY TO LOSE OUR LIBERTY

If we are bent upon destroying our Republic, if it is our purpose to sign away our vaunted freedom, if we so little value our American institutions that we are ready to stab in the back all those ideals which have made our country strong and great—then we are headed in the right direction, if we continue to neglect our fundamental duty of *sowing the seeds of truth in the minds and hearts of our children*.

This is a good time to quote and take to heart the striking statement of George Washington, "*We will maintain our liberty and freedom only through the religious education of our children*." Of course, there are few who make any pretense to thoughtfulness who would maintain that all's well in America today; but if there still remain a few, they ought to be jolted out of their complacency by the statement of the fact that in New York State alone

there are no less than 800,000 children who are now without any religious instruction, Protestant, Roman Catholic, or Jewish. These neglected children who are not being reached by the Church and its schools, and who are not being taught the Word of God in their homes, are in many instances, alas, being instructed in the baneful university of the street and in the Sunday Schools of atheism and materialism from textbooks which teach as truth the thing that "the fool hath said in his heart."

We believe that the *Christian Advocate* is right in saying that the American Sunday School could have saved Russia from Bolshevism, and Mexico from internal strife. But the American Sunday School will have to reach more of the young people in America before this Republic can be said to be safe, and its work must be more earnestly supplemented by more moral and spiritual training in the homes of our people. Down through the centuries has come our warning and our comfort: "All thy children shall be taught of the Lord, and great will be the peace of thy children." Peace and genuine prosperity are assured in no other way. Someone beautifully and significantly calls a child "the sunshine of the home, the smile of the Church, the hope of the nation, the salvation of the world." But the neglected child is a menace and a tragedy.

* * *

AN UNSAFE GUIDE

A Chicago daily, which modestly calls itself the "World's Greatest Newspaper," flies at its masthead the slogan of Stephen Decatur: "Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong!" It is scarcely a matter of wonder that a journal with such a motto to guide it will exhibit a species of ethics far below the Christian standard. We need in America today as the great formative forces in public opinion newspaper organs whose conscientiousness matches their cleverness and whose disinterestedness is on a par with their enthusiasm. Men and institutions who boast of their readiness to defend wrong, would be rightfully condemned and condemned if they represented Turkey or Prussia. They are ever more dangerous for us when they pretend to represent America. It is a pretense of superior Americanism to shriek, "Our country, right or wrong;" but in reality the adoption of such a false and futile philosophy is a mark of dishonor and spiritual treason.

* * *

WHO WILL BE RICH?

It is helpful at times to quote from the experience of rich men who know what it means to amass much money and to expend much. No previous age has given so many illustrations of the generosity of men and women of wealth. Those who have been largely endowed with this world's goods are recognizing their stewardship in a larger measure than ever before. Thousands are giving for unselfish purposes far more largely than the mass of men realize. The essential ugliness and inhumanity of a miserly spirit was never so keenly felt as now, and mean souls receive a double measure of the contempt which they deserve.

It is helpful to pass on without comment this recent statement by the merchant prince, Honorable John Wanamaker:

"The liberal soul will always be rich. This does not mean that the people who hold the largest amount of bonds, shares and wealth in jewels, real estate and enterprises are necessarily rich." There are various kinds of riches. The richest men, personally known to the writer as rich men, according to the usual standard, were few, but none of them, J. Pierpont Morgan, Cornelius Vanderbilt, Alexander T. Stewart, H. B. Claflin, A. J. Drexel, the Rothschilds, the Gurneys of London, outranked a little

man, a merchant on Market Street, who years ago commenced as an apprentice and afterward worked as a journeyman, and gave away a tenth of his income to the day of his death, nearly forty years, when he endowed an Institute which is still in existence, educating hundreds of young men and young women—and his life is thus going on.

His riches were not in the amounts of the hundreds of thousands he made and saved, but in the even and constant and ever-apparent riches of mind and heart that led him to keep his pocketbook open and pouring out in the intensity of delight and genuine happiness of real liberality, which brought into his life something unknown to a man who had never known the joy of giving, or who gave only under special pressure and when he could not avoid it.

I. V. Williamson, who lived to save that he might have it to give, for many years gave secretly without name and sometimes under the name of "Phiz." His chief riches were the pleasure and inner joy of giving during the last fifteen years of his life.

Even surplus money is a dead weight doing good to no one, lying unused in banks and trust companies; or for a man retired from business, to keep large balances in bank simply to feel that it might come handy to have them on call for some purpose not in sight, seems wasteful.

Thousands have proved that giving from principle is getting in fact!

* * *

COMBING THE BUSHES

Collier's renders a real service by its comment on a recent book review by Mr. Heywood Broun, in which he said, "It is something of a blot on all forms of art in America that in no profession, except baseball, is the search for new talent diligent and careful enough to cover every village and hamlet. If Al Simpkins or Joe Spruggles, in the tiniest of up-state towns, can throw a good curve and get it over the corners, John McGraw or Pat Moran or somebody else will give him his chance immediately to prove his worth in fast company. Opera impresarios and book publishers are not so far-reaching in their investigations, nor so quick to act."

It is quite true that the search for new talent occupies much of the time of the executives of any large organization. Big League managers comb the country for new players. Every club has scouts that watch the games in the Bush Leagues and even on the sand lots of small towns. "Men like Cobb, Speaker and Baker are discovered as a result of this process," says *Collier's*, "No team of a large city is obliged to tolerate incompetence very long. Most of the best men come to the teams as a result of close investigation in small towns. The recruit needs training but he gets that when he comes out of his seclusion and goes to work for a man who understands the fine points of the game." Now this is a big part of the baseball business. Is it not a profitable idea for any other business that needs more or better men?

Surely the Church is in need of men in every department of its work, and it is axiomatic to say that in order that it may have the men it needs, *such men must be sought out and trained*. They cannot be trained until they are first found. Suppose we were to set about in some such systematic and business-like way as the Big League teams, in order to find recruits for the ministry. There are actually some who will say in answer to this that it is a matter which young men must decide for themselves, a subject with which the Church has nothing to do. But certainly if we understand our business, we will consider it a large part of our business to bring the challenge of the Church to those who are capable of becoming its most efficient leaders and successful workers. Many of these in their modesty do not feel that they are fitted for so high an office as the ministry, and they need to be guided by those who are better qualified to judge.

It should be considered the duty of every Consistory, for example, as overseers of the flock of God, *to have in mind those in the congregation who give most promise for the work of ministers, missionaries, deaconesses, Sunday School officers and teachers, and Church officials.* It is logical and natural that such persons should be challenged for the tasks for which they show a special aptitude. If in this great Forward Movement we stimulate such a business-like method of searching for men, we shall greatly advance every interest of the cause of Christ. The children of this world are oftentimes wiser in their generation than the children of light. There are many lessons we can learn from the game of baseball—and this is one of them which certainly ought to do us good.

* * *

OUR ANNUAL BOOK CONTEST

The MESSENGER's annual Book Number will be issued November 27, and we hope again to feature the contest

which for several years has aroused so much interest among our readers. We want to print again a few letters from the men and women of the big MESSENGER family, which will tell us, *in your own way, and from your own point of view*, what book you have read during the past year that you have enjoyed most, that has helped you most, that you would most like others to read.

The MESSENGER offers a prize of \$5 in gold for the best letter of not more than 200 words on the above subject. Books will be given to the writers of the letters deemed second and third best. *All such letters must be in the editor's hands by November 12.* (Names of titles, author and publisher must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet. Sign an assumed name, and give your name and address on separate sheet. Will you in this way help to "pass on" the best books to other readers? We covet your co-operation in making this feature of our Book Number even more helpful this year than it has proved to be in the past.

COMMUNICATIONS

EFFECTIVE PREACHING

WM. MANN IRVINE, PH. D., LL. D.

An eminent actor once said: "When I play there are three audiences before me: the mob, which demands action; the woman, who demands sentiment; and the thinker, who demands character." The congregation of the preacher is more sympathetic than but not so composite as the audience of the actor. The actor must entertain; the preacher must inspire.

During the past twenty-five years, by reason of his position as Head Master, the writer has enjoyed the rare opportunity of hearing scores of America's most noted preachers. As an ordinary football player may learn more by playing against a star player than he learns from the coaching he receives, so all of us who preach learn much from the masters of the art.

If one of our Mercersburg boys who intends to enter the ministry were to ask my advice concerning "Effective Preaching," especially preaching to a congregation of young men, I should say:

1. A sermon, like any ordinary address, should not be too long. One of the best sermons ever preached at Mercersburg (by Dr. Charles Cuthbert Hall) was only eighteen minutes in length. Thirty minutes is long enough for the average congregation. If the sermon is dull, thirty minutes is entirely too long. The coughing and the snapping of watches after thirty minutes by students at Yale and Princeton is a rude custom, but it is founded on a fairly good psychological basis.

2. Don't use abstract words and phrases. One's terminology should be simple and clear. Several years ago, when a preacher filled his paragraphs with such phrases as "The God-consciousness," "The Nebular Hypothesis," "The Metaphysical Aspect of Rightness," etc., many of our boys went to sleep. Those who staid awake looked at each other and smiled. I was proud of their self-control.

3. Henry van Dyke once told the writer that a sermon should always have bright, crisp, new illustrations in order to be interesting and forceful. A sermon that is treated at too great length exegetically is liable to be dull to the average congregation. Woodrow Wilson when President of Princeton said of a certain sermon: "All that the

preacher said is true but there was nothing in his sermon that interested me or touched the needs of my life."

4. In your preaching make your people feel that the Bible is as vital in our lives today as it was in the lives of the old Israelites four thousand years ago. At Northfield a generation ago Mr. Moody said to us: "Young men, put plenty of the Bible into your sermons; then they will carry a message."

5. Make your sermon colorful and in parts even dramatic, but do not be sensational. It happened at Mercersburg that on successive Sundays two preachers used the same text. One sermon was clear and logical; it appealed to the head but not to the heart. The other sermon was full of color; it, too, was logical and its dramatic touches appealed to the heart. The first sermon brought no response; the second did.

6. Don't use too long a text; it is confusing. If you are compelled to select a long text, make a statement of your theme in a few words before entering upon its development. If possible don't use a manuscript. I have heard only three or four preachers who could use a manuscript and make you forget that they were using it. The average man while using a manuscript hinders the flow of magnetism between himself and his hearers. Don't cultivate a "holy voice"—it will arouse the curiosity but not the interest of your young people. Don't gesture in miniature—I saw a preacher use one of Napoleon's battles as an illustration and he lined up 125,000 men on a platform fifteen feet square. Don't use slovenly English—it may affect your leadership with those who know good English. Don't depend on the inspiration of the moment for your introduction. Put your most careful work on it. Don't reach down to your hearers—they are liable to resent it as being patronizing—make them reach up to you, but of course don't, as some fellow said, "Put the hay too high in the rack."

7. By reading, travel, and association, keep in touch with the great currents of life. You will then find that Life's deepest subjects can be treated with simplicity and power. The late Dr. Hamilton Wright Mabie spoke to the boys of Mercersburg on "Immortality." He interested and thrilled every boy in the congregation.

8. While you make your hearers aspire, yet fit your sermon to their abilities and needs. Tradition says that a preacher in the older days on the Texas plains preached seventeen sermons on the "filioque clause" of the creed to a congregation of cow boys. He could not understand why his parish dwindled away. It is risky to preach to a congregation of business men on "The Inner Consciousness

of John the Baptist."

9. Your sermon must be optimistic, full of hope, and it must brighten men's ideals. To do all this it must strike the spiritual note, and, above all, you must live what you preach. You will then be Christ's good man and your message will have great power.

October 7, 1919

EFFECTIVE PREACHING—WHAT IS IT THAT BEST WINS AND HOLDS MEN?

BY A LAYMAN

This is a very pertinent question these days when so many economic subjects, current events, and national affairs are being, as is commonly said, "preached upon."

While these matters are all important and possibly occasionally may not be out of place in the pulpit, to my mind the most effective preaching is the deliverance of a message which will not only hold men while within the hearing of the preacher's voice, but will be a message to and for the hearer to carry along during the entire and subsequent weeks—a message which will make him apply full significance to his everyday life and his contact with other men. Such a message will originate in *The Book*, with a text preached upon, about and always in mind during the entire sermon, a text from which all inspiration and thought will come, a text around which the application is plainly made.

The congregation as a rule does not want to hear about current events, nor newspaper articles; unless incidentally in the application of a spiritual truth.

Politics are always dangerous in the pulpit, because rarely will a man change his opinion of a candidate, because the preacher says so and so. In short, the plain gospel preached so all can understand it, and so Scriptural, so evangelical in its true sense, that every hearer realizes that he is receiving food for a hungry soul, which will help to carry one's burdens, and lighten the load of others.

All other so-called preaching is foreign to the mission of the real preacher.

For a pastor to be told that one of his members is being helped spiritually by his sermons means much to pastor and people. This is the need today, and most particularly in many of our larger city pulpits, as you will discover when you read the religious columns of our city papers announcing the subjects to be preached upon on Sunday morning or evening.

Much preaching today is far below the legitimate demands of the pews. *It is the business of the preacher to feed and build up spiritually the men, women and children to whom he speaks.*

Simplicity is one of the marks, also, of greatness. The two profoundest preachers whom America has yet produced, Henry Ward Beecher and Phillips Brooks, were also the simplest in language and the most easily understood.

Unless a sermon is different from all other forms of address, men as a rule do not care to hear it. It must be *religious*, and it is this "something religious" which one misses in too many of our American Churches, and in too much of our modern preaching.

Let us have more of the old tone of the Hebrew Prophets, *"Thus saith the Lord."*

WHAT IS EFFECTIVE PREACHING?

BY A LISTENER

1. It is the sort that makes good people better, and tends to make bad people good. It influences character, but does not tickle the ears of the groundlings. It comes out of definite spiritual experience; it is the product of a consecrated personality. Even erroneous interpretations of truth couched in clumsy rhetoric and atrocious grammar have blessed the lives of thousands, when the preacher was a man of God who spoke with unction, the blood-red passion of a virile man on fire with love for Christ and the yearning to bring needy sinners to an all-sufficient Saviour.

2. Not all such preaching gets positive results. Even our Lord could only stir up some folks to throw stones and gnash against Him with their teeth. But it is difficult to measure the amount of good done by *every earnest proclamation of a living Gospel*. Any sermon that makes Christ dearer to the heart of even one listener is mightier than an army with banners.

3. Yes, we have too many mediocre preachers. With a theme and a text-book and an opportunity such as

preachers have, it is a crime to be dull and commonplace in the pulpit. We have too few men who *plead for a verdict* with the skill of a lawyer arguing a case or a statesman presenting a cause. Someone said a while ago that our modern theological seminaries have progressed wonderfully over the ancient Egyptians. It took the latter hundreds of years to turn out a fully-developed mummy; but a lot of our seminaries seem to be able to do that in three years. Many of our congregations are only too patient. They endure low-grade preaching and go to sleep over it with suspicious willingness. Isn't it about time that we demand more men who can deliver the goods? Perhaps not, until we pay them a decent salary. But for one I feel that only once in a long while do I hear extraordinary sermons, except when I hear my own pastor. And I profit so much from his preaching because I love him so dearly as a man who is spending himself unselfishly for the Kingdom. Such a man may not be great in gifts and grace that win popular applause; but he is sure to do people a lot of good.

THE VICTORIES OF PEACE

BY JOSEPH FORT NEWTON, D. D.
Pastor of the City Temple, London

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.—

Isaiah 32: 17.

How many emotions and reflections, what a medley of

memories and exaltations mingle in our hearts now that peace has been signed and the greatest of all wars is ended. Relief unspeakable is blended with disillusionment, foreboding, and weariness. Humanity had suffered so much, hoped so much, dreamed so much, expecting a new and better world; and the result seems no adequate reward, much less a trophy worthy of the immeasurable sacrifice. Instead of a new world as we had dreamed, we are in a world embittered and confused, if not cracked to its very foundations—all the old suspicions, jealousies, and envies as busy as ever, working their malign intent.

No doubt it was to be expected. Realization falls below expectation, and the inevitable reaction returns to torment and try us. Thirty years of unrest followed the Napoleonic wars. Readjustment after so stupendous a dislocation as the Great War required will take time, patience, and wisdom. It was like a human earthquake, and the ruin cannot all at once be rebuilt and the order of society restored. Always one crisis follows another, and we would not have it otherwise, for life itself is a crisis, and unrest is a sign of life. Only, just now we are tired after the long struggle, tired after the suspense of the settlement, and, being tired, we are irritable. Having lived for five years in an atmosphere of violence, riots break out on the slightest pretext. Such a temper is temporary, of course, but none the less unpleasant and trying. Most of us partake of this mood in some degree. It is in the air. We breathe it. Rebounding from the long strain, we fly to extremes—and we need to watch ourselves, if we are to keep our sanity.

Nobody is satisfied with the Peace Treaty as it stands. Some think it too hard, some too soft. All wonder how it can be fulfilled, and if we have to enforce it, whether it will not sow the seeds of future wars. Nobody approves, without reservations, of the Covenant of the League. For some it goes too far, while for others it does not go far enough. Everybody thinks that everybody else is getting more than his share, and no doubt it is true. There is suspicion and misunderstanding everywhere, and will be until this ugly mood—owing, largely, to nerves—passes, and we are touched again, as surely we shall be, by "the better angels of our nature." When a calmer mood prevails, and we see it all in a truer perspective, the situation will be clearer. The war has passed into the sad annals of the world; but not so the thoughts it has awakened, the burdens it has incurred, the sorrows it has left, the problems it has brought. These have come to stay, whether to guide or to confuse. There has been an awful apocalypse of reality, both horrible and beautiful, and we have not adjusted our thought and faith and feeling to it.

For, after all, the world is new, although it remains the same in the deep eternal things that abide, whatever catastrophes befall. We think differently, and feel differently. Our outlook is wider. Our inner attitude is altered. *We have lived a generation in five years.* Some effort is needed to recall our way of thinking and manner of life before the war. When we try to remember, it is like a dim sense of some previous existence, vague and confused. The present is hardly less bewildering, but some things are becoming distinct, and it behooves us to consider them in this hour of prayer. For one thing, *a man is an ingrate, a spiritual pauper, who can ever again live for himself alone.* What right have we to be alive at all? Because other men have died for us. We are not our own; we are bought with a price—even the blood of brave men and the suffering of those who live a shattered life. The man, redeemed at such a cost, who thinks to gratify his greed or seeks his own aggrandisement, is a sneak. The only terms on which an honest man can live in the world today are these: That, God helping him, and to the measure of his influence and power, he will live to make the world worthy of the men who died for it.

As one of them wrote:—

One thing we know, that love so greatly spent
Dies not when lovers die; from hand to hand

We pass the torch and perish—well content,
If in dark years to come our countrymen
Feel the divine flame leap in them again,
And so remember us and understand.

Also, we stand in the presence of the collapse of the darkest menace that ever threatened the organization of man we call civilization. Remember, and consider! It is written in the moral records of our time, that, tempted by ambition, by vanity, by glut of power, and encouraged, it may be, by our inertia, there arose a movement which, beginning in crime, and growing by stealth, attained to vast power; a movement defended by learning, by a vicious philosophy, by a denial of God and morality, "faultless except in its first principles: 'Whose honor rooted in dishonor stood, and faith unfaithful kept it true'"; that such a movement, commanding the resources of science, despite its cunning, its ruthlessness, and the fanatical loyalty of a puissant people deceived by it, has failed (Dr. Hutton)—signing its defeat in the very Hall of Mirrors in which, a generation ago, it celebrated its inauguration. Today, after inconceivable tragedy, it is shown to be spiritually imbecile and historically idiotic, because the nature of man and the order of the universe are against it. Since we have found that in humanity—and, therefore, that in God—which repudiates organized anarchy, such a spirit is doomed everywhere, in industry, in religion, in any guise soever. It is the first victory of peace to put an end to that hideous spirit, lest it pass to us and the defeat of our enemies be their most terrible victory.

Further, out of the long struggle, drawn together by a common peril, *the nations that love liberty and cherish law have been united, as never before, by a fellowship, first, of danger, and then of ideals, interest, and obligation.* It is easy—and foolish—to belittle the League of Nations. *It is the noblest achievement so far in the history of statesmanship.* By the terms of the Covenant all free peoples are enrolled as members of a world-brotherhood which seeks to labor tirelessly for a just and brotherly world-order. This organization of goodwill has been achieved in spite of incredible difficulties, in the face of influences the most sinister and opposition the most astute. It is the best League we could get, and it can be made better. Sensible men of all lands will be disposed to accept it, realizing that the reshaping of the world out-of-hand, to the quieting of all causes of dissatisfaction and discord, was humanly impossible. It is inconceivable that, because we cannot have all we want all in a piece, we are ready to betray the greatest hope of mankind and go back to war and revolution the world around. No doubt the League is imperfect—most human things are—but the alternative is appalling.

One fact more; if the hope of the world lies in the League of Nations, *the hope of the League lies in the friendship between Britain and America.* Upon their united shoulders henceforth, by the will of God, the peace of the race will largely rest. If they fail in fraternity, the future will be dismal indeed. For this task we must improve both our manners and our morals. Mr. Birrell says that both Britishers and Americans are thin skinned, but that they are thin in different spots. Hence, what makes an American angry does not annoy a Britisher, and what piques a Britisher puzzles an American. So we must have a care what we say and do, while each studies the sensibilities of the other. Just now every effort is being made to poison the mob on this side against America and its President—not by the reputable, but by the reptile press. Across the Atlantic jingoes of the same ilk are busy fanning old feuds against Britain. Let us make a bargain together after this manner: As I know that the gutter press does not speak the best mind of Britain, so you will not interpret the yelp of the yellow press on our side as the real voice of America. *If each nation will be wise enough to trust the best in the other, we shall not fail one another or humanity.*

But even the friendship between Britain and America is not all that we need. Jesus lived in a world organized by the Roman Empire, and the power of Caesar gave His

gospel its opportunity to grow and be glorified. His evangelists went along the great Roman roads, and appealed to the Roman authority when in danger. Otherwise His religion might have remained a tiny sect in an obscure land. Once again the world is organized, giving the finer influences an environment and opportunity for their benign labors. Fear has done its worst. Statesmanship has done its best. Force had done all it can do. Unless spiritual influences take up the task, softening the bitterness of war and weaving a better spell upon the human mind, our hope of a real peace is frail and dim. Either of two attitudes is open to us. Either we can lament with Hamlet—

“The time is out of joint, O cursed spite
That ever I was born to set it right,”—

or we can accept it as a challenge to the finest valor of humanity, as Rupert Brooke did when he sailed away to Gallipoli, never to return—

“Now God be thanked, who matched us with His hour.”

The heroic feat before us is to make trial of the Spirit of Jesus, in which lies the power to work miracles—that is, bring brute force under the sway of spiritual law. Such is the miracle we need today. Not yet have we consciously put biological law above ethical obligation, much less yielded to the fatalism of economic formula; but we have done so in fact. Against such a surrender the Spirit of Jesus rises up to rebuke us, affirming that the Law of Love is a law of nature as well as of God, and that there is no peace until we obey it. So much the world-tragedy has revealed, as invisible ink brought near the fire may be read by him who runs. Force has failed. Fear has failed. Only love remains, and love “never faileth” if we have the daring to try it. Hard-headed men are beginning to see that the teaching of Jesus is not an iridescent dream, but a necessity, and that unless it rules chaos will reign. Men need salvation, not from a hypothetical hell in the future, but first of all from the hell in their own hearts, which made the red inferno in which we have lived for almost five years. Nor may we hope to find a way out of it until we lay hold of a common spiritual ideal which rebukes, restrains and inspires all—and such an ideal is the Spirit of Jesus.

Hope there is none save as we obey the Prince of Peace. Toward the end of the last century Chile and Argentine fell into a dispute about a boundary, and soon the air was lurid with threats of war. Each nation ordered warships in Europe; the armies were doubled and taxes raised. In spite of the efforts of foreign Ambassadors, for several years they went on making ready for war. At last two

bishops began on Easter, 1900, to labor in behalf of a peaceful settlement, traveling through their respective countries and holding meetings to urge the people to forget all else and strive after a peace which accords with the spirit of Jesus. As a result it was agreed that the whole question should be referred to King Edward, of England, as arbitrator. The matter was carefully examined by the King and his advisers, and a few months later was decided to the satisfaction of both States. A further result was the signing of a treaty of arbitration between the two Republics, by which, for five years, all disputes should be referred to a High Court.

Other treaties followed, one of which was a treaty of disarmament, which reduced the army and navy of both States to a minimum for internal order. The warships were sold, and the money used for social purposes. The two nations, once enemies, became allies, not through the mere fact of a treaty, but through a sense that the Spirit of Jesus had wrought a change in their midst. The two bishops proposed to erect a statue of Jesus on the Andes—that is to say, on the frontier which had been so bitterly disputed—and it was agreed to with enthusiasm. When the final treaty was ratified the leading men of both lands, ministers, bishops, generals, admirals, and others, gathered at the monument on the Andes and celebrated the peace made in His name. Today, high on the snowy peaks, stands the figure of Jesus, blessing the two peoples who have been reconciled. The inscription which the monument bears, visible from afar, reads as follows: “*Sooner shall these mountains crumble into dust than the people of Argentina and of Chile shall break the peace to which they have pledged themselves at the feet of Christ the Redeemer.*”

Here is a parable for today, a prophecy for a world shattered, sorrowful, and confused, if industrial war is not to follow in the path of marching armies. Greater is He that is in us than he that is in the world. Unknown springs of power await our use; unguessed reserves of divine reinforcement remain to be drawn upon. Man has never been willing to make the past the measure of the future. He lives by faith, prophetically. He exists to surpass himself. Because war is old and grey does not mean that it will always exist. The impossible of yesterday becomes the practical of today. Noble have been the victories of war, dethroning sceptred iniquity and setting the enslaved free. Noble must be the victories of peace, enthroning the spirit of Christ who will make business, society, and the State a partnership, and bring pity and joy back to the common ways of life.

The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.

HOME AND YOUNG FOLKS

LITTLE SUNBEAMS

“What would my little pupils like to sing this morning?” The primary teacher’s voice sounded sweet and cheery, and her eyes were wonderfully bright, as she looked into each eager little face in front of her. The children had seemed restless, and she thought it would be a good idea to brighten them up with a little song that they all liked.

“I should like to sing ‘I’ll Be a Sunbeam,’” came in a chorus of voices.

“Why, that is a good choice! But I wonder if my little pupils know what it really means to be a sunbeam. What do you have to do to be a sunbeam?”

“I know,” said Fred Moore. “You

have to keep your face clean, so that it will shine.”

“You just have to smile all the time, so that your face will always look bright,” said Mary Ashton’s soft voice.

The teacher nodded her head. “Yes, you are partly right. A sunbeam is always bright, but that is not all. Did you ever see a sunbeam that did not shed its brightness on everything around, making all living things glad just to be alive? And that is what I want all of my pupils to do—to look bright themselves and then to give joy and gladness to every one they know.”

Mary Ashton’s face looked radiant as she hurried in from school. She was think-

ing how she was going to try to be a sunbeam for everybody.

“My little girl is just in time to run over and take this warm lunch to old Mrs. Powell, who is not very well today,” said Mrs. Ashton.

Mary’s face did not change, but still wore its cheery expression as she knocked at Mrs. Powell’s door.

“Come right in, dear,” said the old lady, in a rather shaky voice. “You always come to me like a ray of light. It certainly is sweet of you to bring me such a delightful lunch.”

“Mamma,” said Mary, when she had returned home, “what is the difference between a ray of light and a sunbeam?”

Mrs. Powell said I was like a ray of light to her, but I did so want to be a sunbeam."

"Why," said Mrs. Ashton, patting her softly on the cheek, "a sunbeam is made of ever so many rays of God's light; and so each one of your deeds of kindness is like a ray of light, giving joy to someone and making you a sunbeam to everybody."

"Oh, I am so glad!" exclaimed Mary, "that I can be a ray of light to Mrs. Powell and a sunbeam, too, like teacher wants us all to be."—Boys and Girls.

GOD KNOWS

Through all my little daily cares there is
One thought that comfort brings whenever
it comes;

'Tis this: "God knows." He knows indeed
full well

Each struggle that my hard heart makes
to bring

My will to His. Often when night time
comes

My heart is full of tears because the good
That seemed at morn so easy to be done
Has proved so hard; but then remembering
That a kind Father is my judge, I say:

"He knows," and so I lay me down with
trust

That His good hand will give me needed
strength

Better to do His work in coming days.

TRAVEL STORIES FOR THE YOUNG FOLKS

No. 11

A STORM

Rangeley Lake House,

Rangeley, Maine, August 1st.

My Dear Little Stay-at-Homes:

Last evening I went over to the library for books. When I came out, I saw war in the skies. The black-winged legions of the tempest had arisen and a mighty wind ploughed through the village. Just closing hours at the library, I did not want to be stormstaid in the village, but thought I could easily reach the hotel and have a sun parlor view of the storm.

Every person spoke so much about the storms here, and as yet I had not witnessed any. Naturally, I was rather curious to do so. Hurrying on, I was about half way across when a sudden flash of lightning came, followed by a crash of thunder, like a mighty organ pealing its tones through the air. Splash! A sweeping gust of rain came down like a shower of steel! As I struggled on through the wind, its force became more and more terrific. It almost took my breath. It was impossible to hold an umbrella. I was compelled to put it down or have it swept out of my hands, even though I was bareheaded. Instantly, another flash of lightning seemed to go clean through me. I was dazed for a moment. And in the rumbling thunder that followed, I felt the earth rocking underneath my feet, and the rain beating upon me like hail. I battled on against the storm and finally reached the hotel, appearing like a drowned cat. Finally the rain ceased, and when I got back to the cottage the folks asked me where I was during the storm. When I told them, they looked astonished. But I was glad to have experienced the electric shock of the lightning, instead of only seeing it flash through the black horizon. And the long continued rumbling of the thunder sounded greater to me than it would have indoors.

It was the severest storm of the season, and I witnessed more than my expectations, but was glad to have done so. Afterwards, the people who came in from neighboring villages told of great trees lying turn out of the earth.

This morning all was bright as Paradise. We thought it an ideal day to take our lunch to camp. Mrs. Parker's two grandsons had just arrived from a boys' camp at Lake Winnepesaukee, so we invited them to spend the day with us. Also, their cousin Gladys, and Mademoiselle.

In their honor, we wanted some extra dainties. Always having such delicious muffins at the hotel—especially the blueberry muffins—we thought it would be a treat to have such good hot ones at camp. So Aunt Mary and I challenged to equal the chef's, which, indeed, were very hard to beat. And who can conceive of a camping party without that delicious creamy confection—fudge? As soon as we arrived I made a large pan of it. Aunt Mary prepared the main dinner, while I first mixed the chicken salad, then turned to the muffins. When Bettina saw me with flour, she was quite elated. She wanted to bake a pie. But we had no ingredients for a pie—in fact, the hotel sent an apple pie along. "But the currants are just ripening up in the orchard, and this is Daddy's birthday, and currant pie is his favorite," protested she. "Why not make one?"

Relating the fact to Gladys, she no sooner heard the tale than off they both ran to pick the currants. On their return, we told them they were not ripe enough. But that did not daunt Bettina. She would put plenty of sugar in them. "Won't we surprise Daddy?" she chuckled, as she got out her little rolling pin and pie board. And she made the dough herself, so it would be nice and flaky, while Gladys got the currants ready. Both were as busy as bees. Soon the pie was ready for the hot oven. While baking, the little girls laughed and danced in glee. When it was crisp brown, it was taken from the oven and hid from Daddy's sight. How tempting and juicy it looked!

Finally, when the dinner was served every one did justice to the meal. And how those Parker boys did eat! "Goodness, we didn't get such dainties at our camp!" they exclaimed. As Mrs. Parker sanctioned their comments about the meal, Uncle Lonzo proudly replied, "Just look who did it!"

Then Bettina excused herself to bring in her currant pie, instead of the apple pie and cheese. When Daddy received his piece, he said, "My, what a treat!"

After raising the first piece to his mouth, the Parker boys puckered their mouths in all kinds of shapes and Aunt Mary grinned, as he exclaimed, "Why, dearie, what is wrong with your pie? Was I praising your dinner too soon?"

"I didn't make the pie," replied Aunt Mary. "You'll have to ask Bettina."

Patting her on the shoulder, he said, "Why, darling, you didn't do all this did you? Well, I believe you forgot the most important thing, though. It is so sour, I can't eat it!"

At that, Bettina recalled she forgot her much needed sugar. "And the currants were green, too," she laughed, taking it all good naturedly. "Though I'm very sorry, Daddy!"

"So am I, because it looked so good! But I'm quite proud of you for trying so hard to please me. The next time you must not be so forgetful, and I hope you soon try again!"

After lunch, the boys went up in the woods to build a wigwam. They cut down the young trees for the framework, then put brush and dried leaves over that and covered the top with spruce branches. They could adapt themselves to anything, showing their excellent training they received from camp life. They also lent a willing hand in every turn and we were quite proud of their ability and knowledge of outdoor life.

Then we took a long walk up through

the apple orchard, eating the few ripe red ones, of course, then went on—up over the hills, where we had a splendid view of the lake and surrounding country. And, think, my dears, we found the goldenrod already in bloom. The fields and roadside were literally covered with it. And thistles! Did you ever see a large beautiful, velvety, purple thistle? Did you ever look beyond their prickly thorns into their rich beauty? We came back with our arms laden with life everlasting, that pretty little white flower, and many other varieties.

It was rather late when we reached the Lake House, this evening, but you would have enjoyed seeing the Parker boys eat again.

Au revoir, dears,

S. Elizabeth Landis

(To be continued)

EARTH IS RESOUNDING MUSIC

There's a song in the depth of the wild-wood,

There's a tune in the storm-tossed sea;
The melody's there for the listening,
And it's meant for you and me.

There's a song in the sweet-scented clover,
There's a song by the brook so clear;
Composed by the great Creator,
And revealed to the listening ear.

The whole world resounds with music,
Which comes from above, not within;
If the heart is in tune with the Master,
An echo will ring therein.

—Alice G. Worden,
in *The Religious Telescope*

"PAINS AND PILLS, AND A CURE THAT KILLS"

(From "Junior Mission Stories," by
Margaret T. Applegarth)

Once upon a time, long, long years ago, when Jesus was here among men, people used to bring their sick friends to Him at sunset time, so that He could lay His hands on them to heal them. And because He could always do for people just what most needed to be done, He has earned the beautiful name of "The Great Physician."

Of course you know who it is that needs a physician don't you? Jesus Himself said: "They that are well have no need for a physician, but they that are sick," and ever since those days when Jesus was here among men, His followers have felt that they, too, must help make sick people well.

I have a very strange thing to tell you, although you really have learned it from some of the stories we have had so far: that only in countries where most of the people are Christians do sick people receive the proper care. Even girls and boys know a good deal about themselves and what is the matter with them.

Just let's suppose you had eaten three green apples and felt dreadful pains in your stomach. You would tell mother, and probably she has just the very medicine you need right in the house. But if she hasn't, it really doesn't matter, because, of course, there is a doctor in your town, isn't there? Or a drug store where you can buy the very pill to make you well again.

But just suppose there was no one anywhere who knew what to give you to make you well! No doctor for hundreds and hundreds of miles, and your mother wouldn't know how to help you, nor your grandmother, nor anybody else in the whole town!

Just suppose you were a Chinese boy

with a pain like that. Then your little Chinese mother would hobble around on her tiny bound feet, crying: "Alas! alas! he has a little dragon inside him!" She would try making a big noise to scare away the dragon, but you would double all up in pain and look so very pale that she would send at once for the most dreadful old Chinese doctor, who really wouldn't do you a bit of good, because he would be a perfect old "Ignoramus!" But in he would waddle in his long blue coat, wearing a huge pair of horn spectacles and looking wondrous wise, for had he not studied medicine from dusty old books two or three thousand years old? He would look wiser than ever as he would say: "He has an evil spirit inside him!" Then he would bring a dreadful, long, sharp needle from his bag and run it into your stomach—prick-prick—to let the pain out! Oh! how you would squeal! Then when you would seem no better he would heat an iron until it was very hot to burn you! When that did no good, he would suggest giving you some pills made of a bird's claw, a dried grasshopper, three legs from a centipede, a snake's tongue, a little tiger bone scraped to a powder and a tiny piece of your grandmother's finger nail! He would look very solemn and promise that these pills will scare away the little dragon! Of course, if it really was a dragon inside you, instead of those three green apples, I think the dragon would have been dreadfully scared long before this! I really think the Chinese boys and girls need good Christian doctors, don't you?

Or if you were sick in India it would be just as bad. No one would really know what was the matter. "Evil spirits!" they would say! They would beat on drums to scare the spirits away, and they would shake you to let the evil spirits be jounced out, but, of course, what you really need is a quiet room with some fresh air in it, and someone to fan away the horrid flies that walk all over your poor hot face and your weak little arms. I feel that the Hindu boys and girls in India need good Christian doctors, too, don't you?

I have already told you about what happens to sick people in Africa, how a charm is about the only medicine they use—just a queer bundle of feathers or a stone hung around the neck. I told you, too, how the Witch Doctor prances madly around, foaming at the mouth, until he picks out the unlucky person whom he says bewitched the sick patient. And the unlucky person has to take sass-wood poison to prove whether he or she is really guilty or not! So the boys and girls in Africa need good Christian doctors, too.

Right here in America, the red American Indians have almost as dreadful a doctor, who, of course, is really no doctor at all. They call him a medicine-man. He is a dreadful sight, painted up to look wild and fierce, with horns on his head and a snake skin around his waist. All he does is to dance round and round the sick person, humming a sing-song chant, and rattling a noisy rattle. He may give some horrid tasting medicine, or hang a charm around the patient's neck, then he dances out again. The little red Indians certainly need good Christian doctors.

And in Arabia they need doctors, as I am sure you remember. So I think it is a very beautiful thing that God has put into the hearts of a few good Christian doctors in America to cross the ocean to help cure our little yellow, and brown, and black brothers. If only there were more of these good Christian doctors, there would be less of "Pains and Pills, and a Cure that Kills!"

No matter how strong you think you are, no man has ever conquered Satan in his own strength.

"ONWARD!"

Song of World Freedom

Wake, ye Freemen! Arm and Onward!
Reckon not the toll!
Know ye not the cost of Freedom?
Know ye not her Roll?
Hark! that cry, all down the ages:
Flame the Righteous Sword!
Smite the tyrant! Break his legions!
Scatter wide his horde!

Refrain

Onward, then, ye Freemen;
Onward with your sires!
On, though hell opposes;
Brave ten thousand fires!
Onward, ever onward
By the road they trod!
On, Mankind, to Freedom,
Brotherhood, and God!

Onward, Freemen! On, straight onward!
Stav not ye for pain!
Men have suffered; men must suffer
God's Right to maintain;
Sell ye not that blood-bought jewel;
Barter not the soul!
Doom ye Might, the frightful monster,
Madd'ning for his goal!

Onward, Freemen! Onward, Freemen!
Sons of glorious sires!
On through seas of blood if need be!
On through purging fires!
God calls to you; Man calls for you:
Right ye the oppressed!
Federate a world of Brothers,
Free to be their Best!

Onward! Further onward, Freemen!
War-born into Light!
See the Commonwealth Eternal
Gleaming through the night!
Battle on for God's Own Country
Kingdom Come, the Blest:
Perfect Freedom, Love Supernal,
God's Full Life—and Rest!

WE SHOULD KNOW WHERE TO FIND THE FOLLOWING

The Lord's Prayer. Matt. 6.
The Ten Commandments. Ex. 20.
The Beatitudes. Matt. 5.
Paul's Conversion. Acts 9.
Christ's Great Prayer. John 17.
The Prodigal Son. Luke 15.
The Ten Virgins. Matt. 25.
Parable of the Talents. Matt. 25.
Abiding Chapter. John 15.
Resurrection Chapter. I Cor. 15.
Shepherd Chapter. John 10.
Love Chapter. I Cor. 13.
Tongue Chapter. Jas. 3.
Armor Chapter. Eph. 6.
Travelers' Psalm. Ps. 121.
Bible-study Psalm. Ps. 119.
Greater Verse. John 3: 16.
Greater Invitation. Rev. 22: 17; Isa. 55: 1.
Rest Verse. Matt. 11: 28.
Consecration Verse. Rom. 12: 1.
Workers' Verse. 2 Tim. 2: 15.
Another Workers' Verse. Ps. 126: 6.
How to Be Saved. Acts 16: 31.
Should I Confess Christ? Rom. 10: 9.
Teachers' Verse. Dan. 12: 3.
The Great Commission. Mark 16: 15.
Christ's Last Command. Acts 1: 8.

GIVING AND PAYING

"Giving" and "paying" are two words in our language in reference to whose meaning many Christians have confused ideas. The Bible, however, makes the whole matter very clear. It states in unmistakable terms that everyone owes unto God one-tenth of his income. This is a debt. A debt is met by paying it. The payment of a debt is not a gift. It cannot be spoken of as giving. It is simply

paying the debt which we owe to God in full, and we have no right to talk of giving. According to the Word of God, what is given? It is only what is over and above one-tenth of our income. Everything less than that is paying.

—The Silent Worker

PROCRASTINATION

By Walter Pulitzer

My friend, have you heard of the town of Yawn,
On the banks of the River Slow,
Where blooms the Waitawhile flower fair
And the some-time-or-other scents the air
And the soft Go-easys grow?

It lies in the Valley of What's-the-use,
In the province of Let-her-slide;
That old "tired feeling" is native there—
It's the home of the listless I-don't-care,
Where the Put-it-offs abide.

A BATTLE AT SEA

A fight at sea which recalls the stirring days of Paul Jones or of the War of 1812 has just been told officially. We give here only the bare facts and in our own words: One morning last October an American destroyer got a wireless despatch. It was from the American merchant steamer J. L. Luckenbach. It said that a submarine was shelling the Luckenbach and asked for help. The destroyer said, in effect, "We are coming." The merchantman asked, "How long will it take you?" "About two hours," said the destroyer. "It will be too late," said the other ship. "Don't surrender," said the destroyer. "Never!" said the Luckenbach.

It was more than two hours before the destroyer came into action. The merchantman had fought superbly and was still fighting. Its guns were commanded, if we understand the report rightly, by a simple naval seaman, not even a warrant officer—he has since been given a warrant by the Government. The submarine fired 225 shots, the Luckenbach 202. The American ship was hit over and over again; it had fire between decks; one shot had put the after gun out of commission; men were wounded and men were killed—and still the ship fought on. The battle had raged for four hours. At 11.30 the destroyer fired its first shot and the submarine submerged. The battered and helpless J. L. Luckenbach was saved, repaired, and escorted into port.

For the destroyer it was all in the days' work. This is the kind of thing our destroyers abroad are doing all the while. For the merchant ship, its officers, its sailors, and its gun crew, it was an exhibition of fortitude and manhood that deserves to live in American annals.—The Outlook.

THINGS THAT COUNT

Not what we have, but what we use,
Not what we see, but what we choose—
These are the things that mar or bless
The sun of human happiness.

The things nearby, not things afar,
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars in fortune's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—The Outlook

NEWS IN BRIEF

MEETINGS OF THE SYNODS

Potomac, Hanover, Pa. (Trinity),
Rev. Dr. M. J. Roth, pastor...Oct. 27

CHANGE OF ADDRESS

Rev. Hiram A. Frantz, from Walnutport, Pa., to No. 1013 Liberty street, Allentown, Pa.

Rev. Paul E. Keller, of China, is visiting the Synods and is being heard with considerable interest.

Rev. J. L. Roush, pastor of the Schwarzwald Charge, Berks County, has received a \$400 per year increase in salary.

It is reported that the Board of Home Missions of the German Synods have purchased 83 acres of land at Neilsville, Wis., for a boarding school for Indian children.

This is a good record. Two pastors in Northwest Synod have served the Church a half a century, Rev. J. J. Janett, D. D., of Sheboygan, Wis., and Rev. William G. Kuenzel, of Juneau, Wis.

The "Messenger" and its readers hope that Rev. F. W. Hoffman, field secretary of Fairview Park Hospital, Cleveland, Ohio, may have an early recovery from his nervous prostration from his arduous labors.

The acquisition of Rev. George Grether to be "House Father" of the Mission House is one of the most hopeful steps in guaranteeing greatly enlarged usefulness for that seat of learning.

Rev. Hugo Eickelberg was installed pastor of the Sixth Church, Cleveland, Ohio, on Sunday, Rev. J. C. Russom, of Fifth Church, president of Erie Classis; Rev. C. F. Dewitz and Elder Hanke, of Fourth Church, participating in the service.

St. Paul's Church, Fleetwood, Rev. J. B. Landis, pastor, held its Fall Communion on October 5, when 202 members communed. Contributions for benevolences and for congregational expenses amounted to \$256.

Rev. Samuel A. Leinbach, D. D., pastor of the St. Michael's Church, in Tilden Township, Berks County, Pa., will confirm a class of 26 on Saturday afternoon, October 25. The Holy Communion will be observed the following Sunday morning.

This year marks the 60th anniversary of St. John's Church, Lebanon, Pa., Rev. J. N. LeVan, minister. The co-operation and interest of this Church is splendid, as you will note in another item of the News in Brief.

Holy Communion was celebrated at Grace Church, York, Pa., Rev. Frederick A. Rupley, pastor, when about 300 communed. At this service 125 of the members of this congregation enlisted in the Fellowship of Intercession. The pastor believes that many others will heed this call.

At the well-attended Rally Day service in Zion Church, Allentown, Pa., Rev. Simon Sipple, pastor, October 5, President Curtis, of Allentown College for Women, delivered the address. President Curtis also administered the Holy Communion in St. John's Church, Allentown, last Sunday.

The annual meeting of the Synod of the Potomac will be held in Trinity Church, Hanover, beginning Monday evening, October 27. There will be a number of very important matters to come before the Synod, chief of which will no doubt be the

Forward Movement of the Reformed Church.

Harvest Home was well observed on September 21 at Solomon's Church, Macungie, Pa., Rev. Harry J. Donat, pastor. The results were gratifying. Many attended and the offering was \$127.40. The morning and evening discourses were based, respectively, on Psalm 1: 3 and Matthew 13: 37. Both sermons were very helpful.

On September 30 the members of the W. M. S. of Trinity Church, Norristown, Pa., Rev. E. Wilbur Kriebel, pastor, rendered the pageant, "Christ in America." An appreciative audience filled Trinity Hall, representatives of the missionary societies of sister congregations of Norristown being present. Trinity Church choir assisted.

The Mission at Cheney, Kansas, has been congratulated by the Board of Home Missions on its ability to assume self-support. This Mission, after being under the Board for many years, has now resolved to get along without any further help from the Board. At this time the congregation is without a pastor.

Pleasantville Church, Eureka, Rev. Paul W. Yoh, pastor, has seven of her young people attending the higher institutions of learning. At Ursinus are Oliver K. Maurer and Miss Frances Hoover; West Chester Normal, Misses Florence Swartley and Evelyn Worth; Lehigh, Harold Worth; University of Pennsylvania, Tilghman Krout; Temple University, Miss Muriel Nash.

Holy Communion will be celebrated on Sunday, October 19, at Grace Church, Sharpsville, Pa., Rev. H. N. Spink, pastor. Rally Day was observed on October 5 in St. John's Church, Chambersburg, Pa., Rev. T. A. Alspach, pastor. Dr. Henry Anstadt, of the Lutheran Church, spoke on "The Appeal to the Heroic." The attendance was 643; and the offering, \$1,451, was placed in the Building Fund.

The dates for the Fall Communions of Kreutz Creek Churches, Rev. Edwin M. Sando, pastor, are as follows: Canadochly, Sunday morning, October 12, at 10.30 o'clock; Locust Grove, Sunday afternoon, October 12, at 2.15, and Trinity, Sunday morning, October 19, at 10 o'clock. It is desired that every member will be present at the Table of the Lord. This is one of the important challenges of the Forward Movement Commission.

Rally Day and Harvest Home services, October 5, at Roaring Spring, Pa., Rev. A. A. Hartman, pastor, brought an attendance in the Sunday School of 185 and offering \$54.55. Dr. Rufus W. Miller delivered fine addresses and conducted a questionnaire. About 100 jars of fruit and vegetables were heaped about the platform. These were later packed in barrels and sent to Hoffman Orphanage at Littlestown, Pa. The appeal for intercessors, September 28, resulted in 50 signatures.

Encouraged by the results of a Rummage Sale, the St. John's Sunday School, of Lansdale, Pa., A. Wesley Kratz, superintendent, held in April, at which \$335 was made, the teachers and officers conducted another on October 3 and 4, at which time the munificent sum of \$325 was realized. Miss Minnie Schultz, teacher of the Young Ladies' Bible Class, was the leading spirit in this sale, and she says the excellent results were due to the fact that everybody helped.

Beginning with this month, a new time schedule for Sunday School and Church

services will be adopted by the Second Church, Harrisburg, Pa., Rev. Alfred Nevin Sayres, pastor. The Sunday School sessions will begin at 10 A. M., it being the purpose of the Board to make that the time of meeting the year round. The morning worship will begin at 11.15 promptly and will be kept within an hour. All members are asked to co-operate in making this change effective.

The annual Harvest Home service was held on Sunday, September 14, at Fort Washington, Rev. C. A. Santee, D. D., pastor. The Welcome Home reception for the returned soldiers was held on Tuesday evening, September 23. The address was made by Prof. C. O. Althouse, of Philadelphia. Fall Communion was observed October 5. The offerings for benevolence amounted to \$85. The pastor preached the sermon at the Home Coming celebration at Cavetown, Md., on Sunday, September 23.

Harvest Home services were held in both Churches of Delmont Charge, Rev. A. S. Lephart, pastor, during the month of September. Large audiences were present. The decorations were very beautiful, consisting of the finest fruits and vegetables, corn-stalks with large ears of corn, potted plants and ferns. At Trinity Church, Mrs. Lee Gosnell, of Pittsburgh, rendered a solo in a very acceptable manner. The offerings were received for benevolence. At Grace Church the offering, \$25, was more than double that of former years. The offering at Trinity Church was \$32.

Harvest Home services were celebrated in the Flicksville Church, Flicksville, Pa., Rev. Henry B. Reagle, pastor, October 5, at 2.30 o'clock in the afternoon. The attendance was large; the members donated 60 jars of canned fruit, 15 glasses of jelly, 6 bushels of potatoes, apples, flour, clothing, etc. This donation was sent to Bethany Orphans' Home. The collection amounted to \$31.10, which was given for apportionment. This congregation will pay its full share of the apportionment this year, the first in the history of the Church.

"The Greater Hood" is the subject of a charming little booklet just off the press, which is intended to be used as descriptive literature to be sent to prospective students of Hood College, Frederick, Md. It is the Senior prize essay by Katherine Wehler, '16, and this second edition is printed in most artistic fashion. Any college might well be proud of a graduate who can write so attractively and enthusiastically about Alma Mater. Its descriptions make us envious of those who are privileged to be students of Hood.

The fall and winter work in Trinity Church, Mountville, Pa., Rev. J. William Zehring, pastor, began September 14 with a Harvest Home service, when the congregation enjoyed a visit from the Rev. J. M. Mullan, of Baltimore. The altar was splendidly decorated with the fruits of the season. Offering, \$30 for apportionment. The best yet Rally Day was held September 28, with 92 per cent. of the enrollment present. The Cradle Roll was represented by Joseph Copeland, Jr., son of the secretary of the School, who was consecrated in baptism.

Harvest Home Festival was held October 5 at St. Paul's Church, Buffalo, N. Y., Rev. Charles Peters, Ph. D., pastor. The Church auditorium was gorgeously decorated with grain, fruits and flowers. At 7.30 P. M. a splendid Harvest Home program

was rendered by the choir. On October 12, at 10.45 A. M., Holy Communion, baptism and reception of new members was observed. In the evening the pastor's theme was, "It Is Finished." October 19 will be Young People's Denominational Day. A special program is planned. On October 26 the pastor wants every member to make an effort to attend both services.

Rev. G. P. Fisher has resigned from Culver Charge, Indiana. His resignation will take effect October 31. He has accepted a call from St. Luke's Church, Braddock, Pa., where he expects to begin his work on the first Sunday in November. Culver Charge is in good condition, the parsonage having been remodeled, and the Church renovated and refrescoed. This Charge is anxious to have a pastor settled among them soon. Anyone interested could obtain further information from Mr. Claude Newman, Culver, Ind., chairman of the committee in charge of the pulpit, or Mr. W. M. Hand, secretary.

"Visitation Sunday" in accordance with the program of the Forward Movement was most successfully observed on Sunday, September 21, by the First Church, of McKeesport, Pa., Rev. Paul B. Rupp, pastor. Ten teams of two each, men and women, visited the whole congregation during the afternoon and evening, the evening service having been suspended for the purpose. Rally Day and Harvest Home services were held on Sunday morning, September 28, with the largest attendances at those services for the present pastorate. The pastor is heading for Rural Survey of the Interchurch World Movement for Allegheny County.

October is a month full of good things in the life of all Churches. At the Second Church, Harrisburg, Pa., Rev. Alfred Nevin Sayres, pastor, Baby Day for the Cradle Roll members and their mothers was observed Saturday, October 4, at 2.30 P. M.; Sunday, October 5, Harvest Home services with special decoration and music; Friday, October 10, preparatory services; October 12, Fall Communion; October 19, Infant Baptism, at 11.15 A. M.; October 26, Young People's Day, with special service and sermon at 11.15 A. M., and the demobilization of the service flag. At the 7.30 service of that day Dr. J. C. Leonard, Lexington, N. C., will speak on education, particularly of the work at Catawba College in North Carolina.

Rev. Gustav R. Poetter, St. Mark's Church, Reading, delivered an address on "Happiness" at the Ladies' Night Rally of Windsor Street M. E. Church, Reading, on Friday, October 10. The Ladies' Auxiliary of St. Mark's, Mrs. Gustav R. Poetter, president, held a largely attended rally in connection with the monthly business meeting on Monday night, October 6. Miss

Mildred Painter, Mrs. J. P. Sands, Miss Esther Herbein and Misses Edna and Emma Seitzinger provided the entertainment. Mrs. W. T. Snyder was in charge of the refreshments. On Thursday night, November 6, the Ladies' Auxiliary will hold a pure food supper in the basement of the Sunday School.

The Shenango, Pa., Charge, Rev. A. C. Renoll, pastor, celebrated Holy Communion in St. John's, September 28, and Jerusalem Church, October 5. At St. John's Church 177 communed, 5 were confirmed, one renewal and one letter. The offering at this Church was \$155 for congregational and benevolent purposes. At Jerusalem Church 200 communed and 12 were confirmed. The offering was \$319. Sixty-five per cent. of the apportionment of this Charge has been paid. Harvest Home services were held at St. John's, September 14, and Jerusalem, September 7. Both Churches were artistically decorated and the offerings were for benevolence. Hundreds of people of the several communities attended the receptions given for the returned soldiers and sailors at St. John's on August 28, and at Jerusalem on September 16.

A. Wesley Kratz, superintendent of the St. John's Sunday School, Lansdale, Pa., has for some time been making a special point of conducting the "Review Lessons," usually tedious and irksome, if not altogether neglected, in a novel and interesting manner. One "Review" was a series of "Four Minute Talks" on characters in the quarter; another "Review" consisted solely of "Songs" apropos of the various lessons of the quarter; another consisted of a series of "Objects" on pictures, which were presented one by one, and the School was to decide to which lesson each referred; and the last "Review," September, 1919, consisted of associating certain central truths, which the superintendent gave out from Sunday to Sunday during the quarter, to their proper lessons. For excellence in this "Review," the School decided to award a year's subscription to the "Reformed Church Messenger" to each perfect paper. As a result of the "Review" twelve awards were made.

Howard J. Benchoff, A. M., head master of the Massanutten Academy, Woodstock, Va., reports many indications of a very promising year for this academy. At present there are 97 boarding students and 57 day students, making the total a record enrollment. The student body is a representative set of boys, who have come from many States and foreign countries. Plans are now in process for the addition of a new building, which shall include a gymnasium, recreation centers, swimming pool, and increased dormitory facilities. Mr. Guy A. Benchoff, brother of Prof. H. J. Benchoff, has joined the force, and will assist in administrative capacity, a field that has grown to such proportions as to demand additional help. Mr. Benchoff was with the "Record-Herald," Waynesboro, Pa., before enlisting. His experience overseas, together with his musical and general accomplishments, will make him a valuable aid in the growing work at Massanutten.

Rev. Frederick K. Stamm, minister of the First Church, Dayton, Ohio, has arranged an interesting series of Open Forum meetings for the Sunday evenings of October, for the discussion of topics vital to human welfare. By converting the regular evening services into the Open Forum, it is hoped to serve the city better. The pastor announces that the Forum stands for the completer development of democracy in America, as a common meeting ground for all people in the interest of trust and mutual understanding, and for the cultivation of community spirit, for free participation by question or discussion. The speakers for October are Drs. Charles Stelzle, of

DO BUSINESS

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READING, PA.

where

It's a pleasure to please

New York; Paul S. Leinbach, of Philadelphia; Herbert L. Willett, of Chicago University, and Prof. Frank Slutz, of Dayton.

Rev. Matthew Spinka, who has been nominated for the Professorship of Church History at Central Seminary, Dayton, Ohio, served very ably in the Cedar Rapids, Iowa, congregation. During the two months he was there the finances of the Church were put in order, inasmuch as the current payment on the Progressive Project, amounting to \$291.60, was paid, the apportionment for the year 1918, amounting to \$132, was also paid, and a payment of this year's salary for the last year and up to date was paid, and all the current expenses were met. A large proportion of the results of this fine work is due to the special committee appointed for that purpose by the Consistory, and consisting of Elder W. Novak and Deacon John Filipi, who by an every member canvass raised \$146.60. Rev. Jaroslav Stuk, of Tabor, Minn., has been secured to serve this congregation permanently.

The month of October finds Pleasantville congregation, Eureka, Rev. Paul W. Yoh, pastor, with a full program. October 5, Rally Day and Harvest Home were celebrated in Sunday School and Church. An offering of \$52 was received for benevolent purposes. A large assemblage enjoyed the services and the beautifully decorated Church. "The Corners of Our Harvest Fields" was the sermon topic. October 12 is the day set apart for the enrollment in the Fellowship of Intercession. The theme for that day will be "Prayer." Already about fifteen have signed the enrollment blank at a mid-week prayer service. On October 19, Young People's Day will be fittingly celebrated both morning and evening. Mr. Walter Knerr, a live wire from Norristown, is expected to address the evening session. On October 26 the regional secretary of the Forward Movement, Rev. W. F. DeLong, is scheduled to present the work of the Movement to the people of Pleasantville Church.

The annual Rally Day and the Harvest Home Festival were celebrated in Grace Church, Baltimore, Md., Rev. H. A. Shiffer, pastor, on Sunday, October 5. All the services of the day were exceptionally well attended. The spirit of the day was on a high level. The Church was handsomely decorated with fruits, vegetables, flowers and products of the field, which were distributed among some of our needy families. The splendid results of the day can in a large measure be attributed to the very successful social visitation of the congregation and School the Sunday previous. It was a splendid exhibition of congregational team work. On the afternoon of October 5 the Rev. Mr. H. A. Shiffer addressed the Rally of Patterson Memorial M. E. Church, Baltimore, Md. His chosen subject, "The Place of the Church on the Reconstruction Program," was listened to with a great deal of interest.

RESTORES VITALITY

Gives Strength to the Nervously Weak and Run-Down

Peptiron is both medicine and food for the blood and nerves. It is in full accord with advanced science as to the proper treatment of anemic and neurasthenic conditions, in which the need of more and better nourishment is so apparent. It combines iron and manganese with nux, celery, pepsin and other tonics and digestives. It supplies the deficiency of red blood corpuscles in anemia, repairs the waste of nerve tissue in nervousness, gives color and stamina, and restores vitality.

"I was run down and nervous. Peptiron has done me great good." Serena Rifenburg, Tivoli, N. Y.

Made by C. I. Hood Co., Lowell, Mass.

Rev. Paul B. Rupp, pastor of the First Church, McKeesport, Pa., is at present in the McKeesport Hospital recovering from an operation for appendicitis.

Rev. Morgan A. Peters, of Kenton, Ohio, who was elected pastor by the congregation of Christ Church, Allentown, will be ready to take up the work there by November 1.

The Sabillasville, Md., Charge, which consists of three congregations, is now without a minister. Applicants please correspond with Elder C. B. Harbaugh, Sabillasville, Md.

In Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, over 200 communed on October 12. Total offerings for the day were \$221.53, of which \$121.95 was for apportionment.

Rally Harvest Home day was observed in Zion's Church, Marietta, Pa., September 28, Rev. W. W. Moyer, pastor. The Church was splendidly decorated, and the vegetables and fruits were donated to the Phoebe Deaconess' and Old Folks' Home. The offering was \$61.16. The music also deserves honorable mention.

Don't miss the articles in this issue of your paper. These are busy days—but your Church paper deserves a reading. If it isn't worth some of your time, be good enough to tell us why. We are always open to suggestions. An unopened and unread paper often means tragic waste and loss.

The joint consistory of the Sabillasville, Md., Charge placed on record their appreciation of the faithful service of Rev. M. L. Firor for seven years, as well as of the very helpful service of his family. His self-denying ministrations to the inmates of the State Sanatorium are also gratefully mentioned. Rev. Mr. Firor has become pastor of the Burkettsville Charge.

The Communion of the Lord's Supper was celebrated in St. John's Church, Red Lion, Pa., Rev. H. H. Long, A. M., minister, both morning and evening of October 12. Notwithstanding the storm, the greater part of the members availed themselves of the opportunity of surrounding the table of the Lord. Five persons were received by letter.

Communion were held October 5 and 12 at Marion, Pa., Rev. H. N. Smith, pastor. On the 12th there was a very small attendance, due to inclement weather. Special offerings were received, although weekly efforts are made for the offering for benevolence. One new member was received by confirmation. The woman's class recently held a social, which netted over \$80 for their treasury.

"A Notable Spiritual Triumph"—that is the fitting caption of an inspiring tract in which the Missionary and Stewardship Committee of Schuylkill Classis rejoices over the fact that their Classis has paid its apportionment in full. We felicitate these brethren over their achievement and their evident purpose to keep it up and go beyond it in the great days ahead.

Miss Mabel M. Peters, Deaconess of St. Mark's Church, Reading, delivered an address to the Primary Department of Sunday School of St. John's Church, Reading, Rev. T. H. Leinbach, pastor, on Sunday morning, October 5, and at night, addressed the Rally of the Society of Grace (Alsace) Church, Reading, Rev. J. M. Mengel, pastor, together with Mr. Walter G. Weidner, of St. Mark's C. E. Society.

At a special congregational meeting of the members of St. John's Church, Allentown, held on Wednesday, October 8, it was decided to purchase a parsonage. A committee of five was appointed to view available sites, reporting the results of their investigations at the next congregational meeting on Wednesday evening, October

22. The pastoral supply committee reported progress and stated that they have a likely candidate in view.

Zion Church, Pottstown, Pa., Rev. C. Harry Kehm, pastor, was thronged October 2 for the initial recital on the fine new pipe organ in honor of the congregation's service men in the World War. The instrument is beautifully toned and modern in every respect, and is in every way a worthy memorial. The organist, Prof. Wm. C. Young, was ably assisted by Laura Kaufman Gerhard, contralto, of Philadelphia.

The fall Communion was held in the Durham, Pa., Church, Rev. Geo. H. Miller, pastor, on Sunday, October 12. The heavy downpour of rain just before the service prevented many from attending, although a fair number attended. On account of the inclement weather, the congregation will observe another Communion on October 26. Six persons were confirmed last Sunday. This congregation is using the duplex envelope system so that the benevolences are paid during the year.

The fall Communion celebrated at St. Peter's Church, Spring Grove, Pa., Rev. J. N. Faust, pastor, was one of the largest in the history of the congregation. Ninety-four per cent. of the membership of 420 communed. A class of 11 was confirmed by the pastor. He also emphasized the Forward Movement. Mrs. J. N. Faust, a life member of the W. H. and F. Missionary Society, attended the Potomac Synodical meeting of the Society held at Frederick, Md., October 8 and 9. She was one of the representative delegates from the Gettysburg Classical Society.

Rally Day was observed Sunday, October 12, at 10 A. M., at Zion's Church, Buffalo, N. Y., Rev. C. Hassel, pastor. This was a day for both the Sunday School and Church. In the evening there was a special Harvest Home service, and the pastor preached a Harvest Home sermon. The Lord's Supper will be celebrated on October 19, morning and evening. The evening services have begun in this Church and every member is invited to attend and help make the work of our Master a success.

The annual Harvest Home services were observed in the Federated Church of McConnellsburg, Rev. William J. Lowe, minister. The morning service was held in St. Paul's Church, which was beautifully decorated with a large assortment of fruits, grains and vegetables. The evening service was held in the Presbyterian Church, which was also handsomely decorated for the occasion. The decorations following the services were presented to the occupants of the parsonage. The attendance at these services was very large and substantial offerings were made for benevolence.

Harvest Home and Rally Day services were combined in St. John's Church, Bedford, Pa., Rev. J. Albert Eyler, pastor, on September 28. The decorations were never more beautiful and there was a splendid attendance at all of the services. The special offering for the day amounted to \$346. The special feature of the service, rendered by the Kingdom Missionary Society on the evening of the same day, was the singing by eight men, including the pastor, Rev. A. A. Hartman, from the Reformed Church at Roaring Spring. This act of brotherly kindness was much appreciated.

Holy Communion was celebrated in Jacob's Church, Weissport, Pa., Rev. I. A. Raubenhold, pastor, on Sunday, October 12, with a large number communing. The pastor was assisted by Rev. J. M. Peck, of Norristown, a former pastor of Weissport. After a short Communion service in the

evening, the congregation joined with the mass meeting in Zion's Church, Lehigh, where Dr. G. W. Richards spoke in the interest of the Forward Movement. On October 19, Rev. G. W. Royer, of the Towa-mensing Charge, and Rev. I. A. Raubenhold will exchange pulpits in the interest of Stewardship.

Have you recommended to your boys and girls the "Travel Stories for the Young Folks," which for several months have been running in the Home and Young Folks' Department of the "Messenger"? They are written by one of the talented young ladies of our Church, in a charming style, and any normal boy or girl will find in them not only much that is interesting, but a great deal that is wholesome and stimulating. Look up your back numbers of the "Messenger" and confirm this. One of our busiest pastors said the other day: "I find I can't afford to overlook those 'Home pages' of the 'Messenger'—they are so good."

Sunday, September 28, was a day of rejoicing in the East Zion Church, Hillgrove Charge, Greenville, Ohio, Rev. Albert S. Glessner, pastor. The corner-stone of the new East Zion Reformed "community Church" was laid with appropriate services. Marion Murphy, Esq., and Rev. Walter Gobrecht, both of Greenville, were the principal speakers. This congregation has the distinction of being the first community Church in Darke County, Ohio. Persons of nine different denominations are represented in the organization. An offering of about \$800 was taken for the building and window funds.

The pulpit of Grace Church, Mahanoy City, Rev. H. F. J. Uberroth, pastor, was occupied by Miss Clara Ruthhart, a returned missionary, on Sunday, October 12. Miss Ruthhart is the sister of Mrs. Uberroth. In her address, which was delivered with much feeling and fine animation, she presented a vivid picture of the cruel persecution of the Armenians during the stirring days of the World War. Miss Ruthhart spoke from actual experience, having lived in the midst of the persecution for more than three years. Her return from Turkey to the homeland was forced upon her by the internal conditions of the Turkish Empire.

Recent sermons of Rev. W. Sherman Kerschner, of Heidelberg Church, York, Pa., were on the themes, "Ye of Little Faith," "Life's Stewardship," and "Sensing the Gospel." Rev. Charles A. Kerschner, of Allentown, addressed the prayer meeting October 8. The October Communion brought out a record number, 529 participating. The Rally Day attendance in Sunday School was 637. The total offering at the services of the day was almost \$900. Beautiful new altar linen was given to the congregation by Class No. 3 of the Sunday School. A Mission Study class in "Christian Americanization" has made an auspicious beginning.

A delightful Home Coming Reception was given by the members of the Trinity Church, Delmont, Pa., Rev. A. S. Lenhart, pastor, on Thursday evening, October 2, in honor of the eleven young men from the Church who were in the service of their country. All have returned. The other soldier boys from town were also invited. Twenty-six soldiers were present. The total attendance was 200. The program consisted of addresses and musical numbers, and the removal of the Service Flag by the pastor. The flag will be kept with the records of the Church with a list of the names of the boys and their service record attached to it. A bounteous dinner was served and a splendid spirit of fellowship was manifested.

Rally Day services were held in Emanuel

Church, Lansford, Pa., Rev. P. E. Swope, pastor, October 12. The attendance was 213, and the different classes laid \$765 on the altar as an offering. Superintendents Miller and Croneberger were gratified with the way in which the school had worked out their plans. The Sunday previous visitors called at every home in the congregation. Prof. J. F. Derr, of Trinity Church, Tamaqua, delivered a splendid address. At least 25 members of St. Paul's Church, Summit Hill, including the orchestra, were in attendance. The Church was beautifully decorated. Plans are under way to build a Sunday School room. Everybody is happy, and everybody is willing to work.

The Federated Reformed and Lutheran Churches, Fayette, N. Y., Rev. D. W. Kerr, pastor, observed Rally Day October 5. The Sunday School attendance was 121, offering \$25.65. The annual Harvest and fall Communion services were also held. Offerings over \$70. November 2 will mark the completion of five years in this federated work. During that period the membership of each congregation has more than doubled. Apportionment paid in full every year. The pastor's salary was recently increased \$200. In the State-wide drive for funds for Sunday School work, the workers of these two congregations took an active part and raised a large portion of the quota for their section.

The pastor and congregation of Faith Church, Lancaster, Pa., announce the reconsecration services and dedication of the new bell on Sunday, October 19. At 9.30 A. M. the Sunday School Rally will be held. At 10.45 A. M. the service of reconsecration with the burning of mortgage and the bell dedication will be conducted by the pastor, Rev. Daniel G. Glass. President Apple, of Franklin and Marshall College, will preach the sermon. At 6.30 P. M. a Young People's Rally will be held. At 7.30 P. M. a bronze tablet will be unveiled in memory of the five boys who gave their lives for their country. Frank S. Groff, Esq., will deliver an address and the sermon will be preached by Rev. W. Stuart Cramer, Secretary of the War Service Commission.

The Sunday School of St. Mark's Church, Reading, held its Rally on October 5, Paul K. Leimbach and Charles R. Krick, general superintendents, in charge. The Sunday School room was tastefully decorated with palms and fall flowers. The Beginners' and Primary Departments united with the Intermediate, Junior, Senior, and Adult Departments. Miss Martha Fowler sang a vocal solo and Mr. Arthur Weidner, accompanied by Miss Mae Weidner, rendered a fine selection on the violin. The orchestra, led by Estelle K. Krick, accompanied the singing of Rally hymns. Mr. Eugene Hendricks, superintendent of St. Thomas Sunday School, delivered an inspirational address on "Why Do We Have Rally Day?" The pastor made a brief address on "The Lost O." There were 815 present.

We are glad to "pass on" this good word from Dr. E. F. Wiest, of St. Stephen's Church, Lebanon: "I read so much about ways to raise the apportionment. Let me give our way. We divide our apportionment into 12 parts. Every month we pay one-twelfth just as we pay other bills. We use the duplex envelope, but say little about it except once a year, when we deliver them. I do the rest in the pulpit and in pastoral work. I have a pastor's cabinet of nine men, who have volunteered to go out for any money we need. They have not yet been sent out. The money just 'blows in.' We have no fuss about keeping petty accounts, and noting arrearages, and hustling after delinquents. What a treat it would be to the Boards to have us

all pay regularly in monthly installments! We can do it."

Much interest has been aroused by the meeting planned for the Men's League of St. Mark's Church, Reading, Pa., on the evening of October 16. The pastor, Rev. Gustav R. Poetter, has invited the three candidates for the Mayoralty to speak. He said, "I believe the Church of Christ should take a more active part in politics, and that the Christians of the Church should know something about the different candidates, and meet the men face to face. For some time it has been upon my heart to get the men of St. Mark's more interested in the civic life of the city, and I believe this is just the time, as all three of the men have promised to be on hand." The "Reading Herald" comments favorably upon "the happy thought of getting the candidates upon a Church rostrum to state their case."

Trinity Church, Pottstown, Pa., Rev. J. Hamilton Smith, pastor, held the annual congregational meeting on October 8. Reports were received from the various departments of the Church work of the past year, and revealed most satisfactory progress. There was a large attendance, and in a social period refreshments were served. The treasurer, H. B. Christman, reported that the congregation had raised a total of \$14,210 during the year for all purposes and that the treasury is in a good financial condition. \$1,500 was expended for the relief of the poor during the year. The congregation confirmed the sale of the property at the northwest corner of High and Price streets, which was sold some time ago to Robert Feroe. The pastor made report of the inspection of the steeple of the Church edifice by "Steeple Jack" Hassler, of Philadelphia, to the effect that the steeple is entirely safe. It was decided to proceed with reslating and repairing the steeple and regilding the cross. The Forward Movement was presented by the pastor.

On Sunday, September 28, Rev. R. F. Main held the closing service of his pastorate of eleven years and nine months at Larimer, Pa. The Church was filled. On Monday, September 29, a farewell service was held. Again the Church was crowded with members and friends of the congregation. An interesting program was carried out. Elder Frank Coudie presided. Deacon Charles Ramsey, on behalf of the congregation, presented the retiring pastor with a purse containing a \$100 bill. It was a complete surprise and the pastor expressed his appreciation in a feeling manner. The Larimer Charge is in good condition, and it is hoped that a new pastor may soon be secured to labor among these good people. Friday evening, September 26, members of the Reformed Church at Trafford City, of which Rev. Main was until recently pastor, gave him a pleasant surprise reception, which was very much appreciated by him. This congregation is now being served by Rev. A. K. Kline. October 1 Rev. Main became the pastor of the First Church, Brunswick, Md.

During the summer, while the pastor of Huntingdon Church, Rev. D. E. Master, was on his vacation, the trustees of the Church were busy improving the Church property. A fine concrete walk, with curbing and gutters, with grass plots between walk and curbing and walk and Church, was laid on two sides of the Church 100 feet on Church street, and 150 feet on Sixth street. This, together with the grading and sodding of the 50-foot lot and the repairs of the basement, will add greatly to the beauty and usefulness of the property. The cost will be about \$1,000, all of which was raised on a single Sunday by the Sunday School and congregation. The Sunday

before was Anti-Saloon League Day, and the congregation made a contribution to that cause of nearly \$200. Rally and Harvest Home Day was observed September 28. The auditorium and Sunday School room were appropriately and beautifully decorated in fruits, vegetables, grains, plants and flowers. Both services were very successful and the offering for ministerial relief amounted to \$57. Special offering for September amounted to \$1,655.

The Reformed Church of the Ascension, Norristown, Pa., observed the twentieth anniversary of the pastorate of Rev. H. W. Bright with special services, at which 1,200 were in attendance—the largest number ever present on any Sunday in the history of the Church. Dr. C. E. Schaeffer, a former pastor, preached at the morning and evening services, and Rev. H. W. Bright recounted the story of 20 years of service. The superintendents and pastors of the other Reformed Churches spoke at an afternoon service. On Monday evening, October 6, a reception was tendered the pastor. Rev. A. V. Casselman was among the speakers on this occasion. One of the features was the presenting of a purse of \$425.50 to the pastor. The janitor was also remembered by a gift of \$25. The membership of the congregation twenty years ago was 274. Today it is 446. In these twenty years the congregation contributed \$18,972 to benevolence and \$102,104 to congregational expenses. Only one-half of the members of twenty years ago remain. This pastorate has been marked by the spirit of good-will and has been longer than the five pastorates that preceded it.

"Baby Day" is an annual event of great importance at the Second Church, Harrisburg, Rev. Alfred Nevin Sayres, pastor. It was observed this year on October 4th, with the usual great success. At this time all the babies of the Cradle Roll, numbering nearly 100 at this time, are invited to the Church, together with their mothers, and a brief program of music and recitations and an address to the mothers is followed by the serving of refreshments at tables low enough for the little ones. On these tables were also placed sand-boxes in which were "planted" vari-colored flowers and around the stem of each was tied a silver fork wrapped in tissue paper. Each baby plucked a flower and thus received as a souvenir part of a silver set which will be completed during the baby's three years on the Cradle Roll, the knives and spoons being given in successive years. Baby Day is a splendid way to give recognition to the members of the Cradle Roll and to introduce them to the rooms which you will soon want them to sit in the Beginners' Department of the Sunday School.

Sunday was a big day for Trinity Church, Lewistown, Pa., Rev. M. L. Horn, minister, when 50 men and women joined the Fellowship of Intercessors. The homes of the Church were visited by 22 in pairs, who distributed the literature for Rally Week. 160 communed. In the evening laymen from the Lutheran and Presbyterian Churches spoke on the New Era Movement. Tuesday was Forward Movement night. Three men of the Church spoke on the "Forward Movement and the Objectives," "The Church School," and "The Church." Three women spoke on "Christian Stewardship," "The Life of Prayer," and "Training for Leadership." The Wednesday address was by Dr. F. A. Rupp, army physician. Friday was Young People's night, with an address of Dr. Hutchison, Superintendent of Public Instruction. On Thursday, the Church school social indoor picnic was held. A religious census was taken and 100 signed up for the Reformed Church. Every effort will be made to get these to unite with the Church.

Rally Day was held October 12. The literature sent out in connection with these services is the sort that ought to bring results. It not only offers "a big program for a big crowd" on Rally Sunday, but also free auto service to the Church.

Dr. Campbell Morgan, so well known in this country, will begin his nation-wide fall and winter campaign of Bible Expositions and Lectures here in Philadelphia. He will lecture and speak in the Bethany Presbyterian Church, Twenty-second and Bainbridge streets, every afternoon at 3.30 P. M. and every evening at 8 P. M. from Lord's Day, October 19 to October 31 (except on Saturday). It is hoped that all Philadelphia may share in the undoubted benefit and blessing which, through these Bible Lectures, will come to all hearers. The first week of his visit Dr. Morgan will speak on the general subject, "The Bible—Some Reconsiderations." His themes will be: Monday, October 20, "The Value of the Bible in the Life of the Nation"; Tuesday, October 21, "The Responsibility of the Church for the Bible"; Wednesday, October 22, "The Teaching of the Bible to the Young"; Thursday, October 23, "The Study of the English Bible"; Friday, October 24, "Christ and the Bible." The second week he will speak on "Some Superlative Sayings of Christ." His themes will be: Monday, October 27, "The Ethics and Evangel of Christ"; Tuesday, October 28, "The Severity of Christ and the Reason for It"; Wednesday, October 29, "The Central Call of Christ to Men: The Fundamental Notes"; Thursday, October 30, "The Central Call of Christ to Men: The Immediate Appeal"; Friday, October 31, "The Superlative Claims of Christ."

Rally Day was successfully observed on October 5 in Trinity congregation of Manor Charge, Rev. John D. Thomas, pastor, and it was one of the best and most successful services of the kind in the history of the present pastorate. Much of the interest and success, however, is due to the faithful and persevering efforts of the Committee on Program, which consisted of the following members of the Sunday School: Miss Edith O'Hara, Mrs. J. D. Thomas, Miss Berenice O'Hara and Miss Charlotte Mohler, one of the efficient teachers of the schools here. Several years ago the pastor suggested that in order to make this rural Church more efficient in the community (the present Sunday School meets in the auditorium of the Church) a modern Sunday School room was needed. The officers, teachers, scholars and members of the congregation acting upon the suggestion, laid upon the altar \$90 as an offering for this purpose. A timely address was delivered upon the occasion by the Hon. E. L. Coblentz, of Middletown. During these services, the service flag was taken down by one of the returned soldier boys, while the large congregation, filling the auditorium and vestibule, stood and sang "America." All of the boys have returned. Two of them were deacons of the congregation. The program for the balance of the present month is the celebration of the Holy Communion, and with it the gathering of the benevolences of the Church, so urgently needed at the present time. Time will also be given for the Forward Movement.

The activities of St. John's Church, Lebanon, Pa., Rev. J. N. LeVan, pastor, have been resumed with a larger interest than ever before and with an eye open to the opportunities and responsibilities of the Church in the present age of reconstruction. The Harvest Home service of thanksgiving was held on September 21. The sanctuary was beautifully and lavishly decorated with the fruits of the season, which were sent to the Widows' Home, a

worthy local charity. Rally Week was observed, September 28 to October 5, beginning with Rally Day observance by the Sunday School with an attendance of 243, the largest in the history of the school. The service of our Board was used, with orchestra accompaniment, and an address was delivered by Prof. Charles Kelehner. The Men's Bible Class, taught by the pastor, had a record attendance of 73. During the week there was a splendid program. Preparatory services were held on Friday night. On Saturday afternoon a reception was tendered to the Primary Department and Cradle Roll and their mothers, with

an attendance of 104. An address was delivered by Mrs. Ida D. Staudt. The Holy Communion was celebrated on Sunday, October 5, with large attendance and generous offerings. A great impetus has been given to the work by the observance of this Rally Week, and its inspiration is sure to carry far into the work of the year. A class of men was organized for the study of "Stewardship" using the recommended text. The Fellowship of Intercession has many members. The "Bulletin" of the Forward Movement is being distributed by the Girl Scouts to every home in the congregation.

News of the Woman's Missionary Society

[Send Communications to Mrs. Harvey J. Troxell, 222½ N. 13th St., Allentown, Pa.]

The Forward Movement Campaign of the Woman's Missionary Society

By this time the Women's Missionary Societies are planning, and some at work, for the special effort to be made between October 15-November 15. In accordance with the action unanimously voted at Chambersburg in June, the campaign has been inaugurated to not only increase the membership, but equally stressed is to be the increase of knowledge and working efficiency in the work of Missions. Because the Forward Movement Campaign of 1918 was felt to be incomplete, on account of the epidemic, the need of carrying it through, with the addition of the points which provide for the assimilation of the new members, by the enlistment for service, has been apparent to all. Believing that the local societies would appreciate a few suggestions at this time, the opening week of the campaign, the following is sent out for refreshment of mind, for these points have already been given through the chain of leadership used to spread the plan of campaign plainly before every local society, and through the July "Outlook of Missions."

Time of the Canvass—The time best adapted to your local work in the Church between October 15 and the time set for your Classical Institute.

How Shall the Canvass Be Made?—Secure the two sets of cards prepared for the campaign, the Service and Visitors' Cards. There may have been some delay in the receipt of these cards by your Classical Literature Secretary. If she was unable to provide you with the number equal to women of your congregation, at the time the Classical President called the "working group" meeting, then write to her now asking for the number you wish. The local Recording Secretary and Corresponding Secretary, in co-operation with the local Literature Secretary, shall take the list of names of women in the Church and address these cards on the blank side, writing across one end, "To be called for." In a few days the canvassers shall proceed to call upon these women, inviting them into membership of the society, as well as leading both old and new members to check up the Service Card for preferred ways of service. The forms of service are so varied, there will be something for all to do. These cards are to be filed with the Recording Secretary, and as the work is planned in the local organization from month to month, the cards are to be used for reference in making assignments. This feature of setting everybody to work is the most vital part of the campaign. The Visitors' Card is to be filled out by the canvassers, and results checked up by the

President to be reported at the Institute culminating the campaign at some central place in the Classis.

The Institute (For the Classical President and "Working Group")—For some time there has been discussion about holding Institutes in our Classical groups, and now it has been made to fit in most beautifully with the campaign. We want to tell how splendidly some of the Classes are lined up for these already. Letters are coming in from all over the denomination. Especially do we want to talk about that happy get-together, the luncheon, when every organization is going to tell its best plan for the coming work in two minutes as after dinner speeches. But we will save that for next week, the best till last, for after our well-made canvass we will all want to assemble and have a delightful fellowship. There is some work to do before the luncheon is discussed here, though each Classis is planning now.

The Institute Speakers—The W. M. S. took action to provide the traveling expenses of women willing to make the preparation to go as special helpers to these Institutes. Questions are coming in, Who are these speakers to be? By again referring to the printed plan sent out to Synodical and Classical Presidents, but with special reference to the one for the Synodical Presidents, the choice and assignment is left in their hands. It would be impossible to work out a detailed plan for the whole denominational territory, but by a division of labor, each can provide for its own district. In co-operation with the Synodical President, each Classis makes its own plans. The work requested of an Institute Helper is not arduous, knowledge that any Classical or Synodical office bearer should have. The person presenting literature should not only secure the best of our own published tools on Christian Americanization and Medical Missions, the two themes for year, but also send to the Council of Women for Home Missions and the Missionary Education Movement, both same address of 156 Fifth avenue, New York, and the Federation of Women's Foreign Boards, West Medford, Mass., for their best material. Let there be volunteers to qualify for this special call for speakers. If we do not have the women, let us train them at this time. The women of other denominations are up and doing. Shall the Reformed women sprint at a snail pace? Let us shake off this lethargy that binds. If we wish to hold a place of influence we must prove our ability to "carry on." Lay this earnestly on your hearts. These are epoch-making days. Who will take it upon herself to serve her Church and her Christ in this call to women to go forward? Synodical Presidents, please send in names

and addresses immediately to the Director, Mrs. Edward F. Evemeyer, 29 North Third street, Easton, Pa.

Adaptation and Originality—This campaign goes before you definitely outlined. Most women want a specific plan to follow. However, originality, and adaptation of these plans are in order, most certainly. A margin has been left for details. It would be impossible to offer a completely worked out plan that could be universally used. Initiative is encouraged. Wherever possible employ your own ideas to put through the work to get the large results of

**Increased Membership
Increased Knowledge of Missions
Increased Working Efficiency**

Preparation—Saturate every plan with prayer. But let us all remember that "God helps those that help themselves." Keep the noble spiritual aim of this special effort shining brightly, beckoning each one on over every difficulty, for each person and each phase of the work has its difficulties. Sweetness, confidence, bravery are the characteristics of a spiritually directed soul and a well poised mind.

Every day brings in letters telling of fine progress. Next week additional campaign notes will appear.

From Mrs. E. F. Evemeyer

The twenty-sixth semi-annual meeting of the W. M. S. of Lehigh Classis was held on Thursday, October 9, in St. John's Reformed Church, Allentown, Pa. Eight officers, 6 departmental secretaries, 7 local presidents, 7 life members and 21 delegates answered to roll call. The offerings for the day went toward the Lehigh Classis Chapel in China fund. Inspiring devotional services were held at each session. Excellent reports from the several conferences were read and a great deal of important business transacted. The speaker of the evening was Prof. Paul Gerhard, teacher of English in North Japan College.

A meeting of the W. M. S. of Interior Synod was held at St. Joseph, Missouri, September 24, 25 and 26, 1919. At the Wednesday morning session the W. M. S. united with Synod in communion. Brief address by Dr. Schaeffer on the Forward Movement. 2 P. M. convened with Synod to hear Dr. Apple's address on same subject. Greetings from our missionaries, Miss Lindsey and Miss Hansen. 8 P. M. public program with special music. Addresses by Miss Lindsey and Miss Kate Hansen, of Sendai, Japan. Offering given over to the Progressive Object Fund. Thursday Mrs. Naly, of Tipton, Ia., was elected president. 2 P. M., Mr. Wise emphasized the possibilities of the W. M. S. and the great need for its work. Miss Hansen spoke about Japanese customs, and Mrs. Krammes on plans for the Forward Movement. Sessions closed Friday morning with a circle of prayer. The spirit of each one's prayer was that the inspiration received there might be carried to every woman in the Church.

At the recent meeting of the W. M. S. of Easton Synod, Mrs. Scott R. Wagner, of Reading, Pa., was elected historian of the Synodical body.

The fall meeting of the W. M. S. of Tohickon Classis will be held in the Richlandtown Reformed Church, Rev. W. J. Koehler, pastor, on Thursday afternoon, October 16, 1919, at 1.30 o'clock, preceded by a business meeting of the Executive Board at 10 A. M. Everyone is cordially invited to attend.

The Executive Committee of the W. M. S. of East Susquehanna Classis met at the home of Mrs. D. E. Hottenstein, Millersburg, on Wednesday afternoon, October 1. The semi-annual meeting will be held at

Lykens, October 22 and 23. The convention will open with an evening service on Wednesday, October 22. Miss Helen Ammerman will be the speaker for the evening.

On Wednesday evening, October 1, the president of the W. M. S. of East Susquehanna Classis met with the women of Trinity Reformed Church, Millersburg, and organized a W. M. S. with 16 members. We rejoice that Millersburg has fallen in line, and may God's blessing rest upon the officers of this new organization and help them to carry on the work for the furtherance of His kingdom.

Increase Membership Campaign

A special meeting for the officers and presidents of local societies of East Pennsylvania Classis was held on Thursday, October 2, to plan for the Increase Membership Campaign in the Classis. The meeting was held in Grace Reformed Church, Easton, with the Classical president, Mrs. W. U. Helfrich, in the chair. Mrs. Edward F. Evemeyer explained the part every local society must assume, if there is to be a worth-while campaign.

In East Pennsylvania the campaign will close on November 6, the date for the mass meeting and luncheon. The event will take place in First Reformed Church, Easton.

Notice

The semi-annual meeting of the W. M. S. of East Susquehanna Classis will be held October 22 and 23, at Lykens, Pa. Miss Helen Ammerman will be the speaker for the evening service on the 22nd.

Mrs. A. L. Otto

Corresponding Secretary

Herndon, Pa., October 11, 1919

NOTICE

The Potomac Synod of the Reformed Church in the United States will meet in Trinity Reformed Church, Hanover, Pa., Monday evening, October 27th, at 7.45 o'clock.

Delegates and representatives of boards and institutions should inform the undersigned by mail of the time of their arrival. The Synod will be entertained on the Harvard plan.

Marsby J. Roth, Pastor Locci.

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

A Farewell Party

On my plate at the supper table this evening I found a neatly written invitation reading as follows: "You are cordially invited to attend our farewell party for Miss Hassler, Friday evening, at 8 o'clock, in the children's dining room."

Miss Hassler has been teacher of the Bethany High School during eleven full terms and had come back for the twelfth term when she received word that a government position was open to her and that she should present herself in Washington on or before October 13. She felt that she ought to accept this position more particularly because it offered her employment all the year round.

In view of the fact that Miss Hassler gave the Home so many years of faithful service, it was felt that her desire for release from service should be granted, even though it would necessitate looking for reorganization so near the beginning of the school term. She, therefore, leaves tomorrow, October 11, with the very best wishes of all her friends at the Home.

A letter received from a Bethany girl

who entered the second class of the Normal School at Kutztown this fall expresses the feelings of all the best Bethany children. She writes: "I was sorry to hear that Miss Hassler is going to leave Bethany. I hope you will be able to secure a successor as efficient as she was."

The Board of Managers at its meeting on Thursday adopted the following: The Board of Managers has learned with much regret of the resignation of Miss Miriam A. Hassler as teacher of the High School in the Home and in reluctantly accepting it we desire to put on record our high appreciation of her services. For eleven years she gave of her best to the educational interests of the Home and of the children, and the success of many of her pupils in higher institutions of learning attests the quality of her teaching. But Miss Hassler was more than a teacher. She was a vital part of Bethany Orphans' Home. The Home's interests were her interests, and in the spirit of loyal co-operation she sought to promote its welfare and good name. We congratulate her on the position which has been offered her in the service of the government, and our best wishes and prayers follow her into her new field of labor.

And now the employees and children have arranged a farewell party to help to make her last evening at the Home a happy one, which will furnish much material for pleasant memories for many days and years to come. The children's dining room is most beautifully and artistically decorated. A fine program of entertaining features has been prepared and there is everything to indicate that while there is very general regret at the loss of a faithful and efficient helper, there will surely be no "sadness of farewell."

The farewell party was a happy thought.

REPORT OF INTERIOR SYNOD

By Rev. R. J. Harrity, Secretary

Interior Synod convened at St. Joseph, Mo., this year, the sessions being held in First Reformed Church, of which Rev. John B. Bloom is pastor. The opening session was held on Tuesday evening, September 23. Dr. C. E. Schaeffer was considerably given preference by the retiring President, Rev. J. F. Hawk, and his sermon was masterly in its presentation of the needs of the times and the way in which the Reformed Church must meet those needs. The inspiration gained from that address remained with the Synod throughout its sessions. The Mayor of the town, the President of the local Ministerial Alliance, and Mr. Webb, an elder in the local Church, all brought greetings to the Synod. It was an auspicious opening.

Synod was fortunate in having Dr. Apple, the Executive Secretary of the Forward Movement, present on the second day of its convention and he presented that Movement fully. There was much discussion, which he no doubt welcomed, but he found Synod eager to get somewhere and willing to be carried forward by this Movement. Rev. Benner, the Secretary of the Western Region, was also present and addressed Synod. The resolution backing the Forward Movement was passed and the Synodical Chairman asked for by the Executive Secretary was elected. Rev. J. B. Bloom was designated for the office.

A chief consideration before the Synod was the proposed union with Southwest Synod. This union was heartily favored, and in fact authorized unanimously. Minor reservations were made, however, to the effect that the name should be neither Southwest nor Interior, and further, that the existing Mission Boards continue their jurisdiction over their respective Missions in each Synod.

Considerable discussion followed the pre-

sentation of an item calling attention to the fact that a number of men had come West only to take the first opportunity to get back East, where the Reformed Church is strong. It was agreed that the East should recognize more clearly the validity of our Missions in the West. The need of men was greatly stressed. All felt that if the East should once catch the spirit of our Church out here it would overwhelm us with its support.

The routine business of Synod was dispatched with its usual speed. The discussions were all spicy and mostly to the point and many questions were thrashed out with a fine display of brotherly consideration. Interior Synod cannot be surpassed in the Christian spirit in which it conducts its business.

The usual Alumni Banquet, held in the Y. W. C. A. on Thursday evening, was attended by over a hundred persons and the affair followed its customary line of fun and levity. Rev. Lantz, of Lone Tree, Iowa, was toastmaster and he presided in the prescribed manner, contributing generously to the fun of the evening. Rev. Hassenflug was elected Alumni President for next year.

The officers of Synod are: President, Rev. J. M. Johnson, of Gary, Indiana; Vice-President, Rev. A. J. Michael, of Freeport, Illinois; Stated Clerk, Rev. J. N. Naly, of Tipton, Iowa; Corresponding Secretary, Rev. R. J. Harrity, of Sioux City, Iowa; Treasurer, Rev. J. C. Horning, of St. Joseph, Mo.

PHOEBE DEACONESS HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

It has been customary at the end of the summer season to tell our friends something about the Sunday School work that is being conducted from year to year by Mr. O. B. J. Haines, superintendent of St. Andrew's Reformed Sunday School.

The sessions are held every Sunday afternoon at 2 o'clock in the parlors of the Old Folks' Department. Mr. Haines has charge of all the services and invites the general public to attend. In addition to this he tries to get in touch with different Churches, Sunday Schools or Church organizations, inviting them to come to the Home and participate in the sessions. This creates a great deal of interest. The residents of the Home do not get away very much, but in this way the Church is brought into the Home. In fact, our aged residents are exceedingly well taken care of along this line. During the fall and winter the different ministers preaching throughout the Lehigh Valley furnish them with preaching. They get the very best, and during the summer they enjoy very helpful and inspiring services under the supervision of Mr. Haines.

To give our friends some idea as to what the residents of the Home enjoyed this last summer, we will make a little summary of Mr. Haines' report. From May 4 to September 28, there were only six Sundays when Mr. Haines was alone in conducting his Sunday services. On all other days he was associated with some one else. Among those who contributed in some way to these interesting and inspiring services were the following: Rev. Rockel, St. Andrew Reformed Church (Allentown) Male Octett, Young Ladies' Bible Class St. Andrew Reformed Church, Men's Bible Class, Dubbs' Memorial Church, Mr. H. E. Ruhe, Male Chorus of Seibert's United Evangelical Church, Allentown, together with their pastor and a number of friends, Zion Evangelical Church with their pastor and friends, Kuhnsville Sunday School, represented by some 50 members, choir of St. John's Reformed Church, Fogelsville, choir

of St. Andrew Reformed Church, Rev. D. B. Clark, New Bethel choir, Kempton, Berks County, Morgantland Sunday School, represented by over 100 members with singing and special selections by their primary department, Mr. Fritch from St. Paul's Lutheran Church, Allentown, accompanied by several of his friends with musical instruments, the choir of Indianland Church with their director, Mr. Albert Held, the choir and many friends from Stone Church, together with their pastor, Rev. Kopenhaver, some 35 representatives in all.

This shows a splendid variety in the services for the summer. On almost every occasion the Sunday School lesson was taught. Elder Haines declares in making this report that no Christian work has ever given him greater joy and satisfaction. The appreciation, the gratitude evidenced by the old people is a source of unspeakable happiness and almost made it difficult to discontinue.

Mr. Haines deserves great credit for the wonderful interest manifested in this beautiful Christian work. He has done it for many years, never did he do it with greater enthusiasm and evident success than this summer.

The friends of the institution know that we are taking good care of our family so far as providing them the necessities of life is concerned. They cannot help but feel after reading these reports, that they are equally well provided for, so far as their spiritual wants are concerned.

IMPORTANT RESOLUTIONS TAKEN BY THE SYNOD OF THE NORTH-WEST FOR EVERY MINISTER AND EVERY BOARD OF THE REFORMED CHURCH THE U. S.

Resolved, To amend the standing rule B 2 to read as follows:

a. We request all Synodical Boards to send in their annual reports to Central Publication House, and their financial reports to the Stated Clerk of our Synod, on or before July 10th, in order that the "Blue Book" may be printed in time for the meetings of the Synods. If the Boards desire to have proofs, such proofs must be returned within 10 days, otherwise the Publication House may proceed with the work of printing without them.

b. Every congregation shall send in its contributions to the Boards under that name of the charge which appears in the Classical statistics, and shall also state the name of the Classis to which it belongs.

c. In their financial report to the Synods, the Treasurers of the Synodical Boards are requested to enter the contributions from the congregations in the order in which the congregations are entered in the Classical statistics.

Resolved, That the above resolutions be published immediately in the "Kirchenzeitung," "Christian World" and "Reformed Church Messenger."

Official copy from the original minutes.

Attest: J. Schmalz, Stated Clerk, York, Nebraska, October 3, 1919.

MINUTES OF MEETING OF THE NATIONAL SERVICE COMMISSION OF THE REFORMED CHURCH IN THE UNITED STATES

Philadelphia, September 30, 1919.

A special meeting of the National Service Commission was called by the President of the Commission for this date. The meeting was held in the City Club at 7 o'clock P. M.

Members present: Dr. Chas. E. Schaeffer, Theodore F. Herman, H. H. Appel, Rufus W. Miller and W. Stuart Cramer. Guests

present from the Executive Committee of the War Emergency Campaign, Revs. Dechant, Good, Creite, Gramm, Isenberg and Leinbach, Mr. Paisley and Mrs. Anewalt.

The report of the treasurer, W. Stuart Cramer, was received, showing a balance in the treasury of the National Service Commission of \$4,716.96.

A report from the treasurer, H. E. Paisley, was received showing a balance in the treasury of the War Emergency Campaign of \$45,970.92.

It was voted to appoint a committee to audit Treasurer Cramer's account. The committee appointed was T. F. Herman and H. H. Appel.

It was voted to appoint a committee to audit Treasurer Paisley's account. The committee appointed was Rufus W. Miller and Paul S. Leinbach.

Dr. James I. Good presented a report of his investigations in France of a suitable place for the erection of a memorial to the boys who fell in the Great War, from our Church.

It was voted to appropriate sufficient money for the erection of a Memorial Church in Chateau-Thierry to the fallen Reformed boys in the Great World War.

It was voted to appoint a committee with authority to purchase a suitable site for this Memorial Church as soon as possible. The following committee was appointed: Chas. E. Schaeffer, James I. Good, W. Stuart Cramer, A. S. Dechant and Paul S. Leinbach.

It was voted to appropriate the sum of \$100 as a gift to Dr. Good to defray the expense involved in his service to the National Service Commission while in France.

It was voted that W. Stuart Cramer's expenses to New York as a member of the Committee on Work of the Commission in behalf of France and Belgium, of the Federal Council of Churches of Christ in America, be paid out of the treasury of the National Service Commission.

It was voted that the expense of this meeting be paid out of the treasury of the National Service Commission.

It was voted to adjourn.

Respectfully submitted,

W. Stuart Cramer, Secretary.

BOARD OF MINISTERIAL RELIEF

Rev. John S. Naley, O. H. E. Ranek, M. P. Schoepfle and David B. Clark have joined the Sustentation Department.

A letter received contains the following questions, which may be of interest to all:

Question—Can you give us the data by which the Board makes the amount needed for Sustentation \$1,000,000?

Answer—Inasmuch as the data covers observations of a hundred years in life insurance, we could hardly send it all. But most persons have discovered that old-line life insurance companies do not charge a Methodist any more than a Presbyterian. In other words, these actuary tables worked out for ministers in one denomination are all right for ministers in another denomination. The Presbyterian Church has ten times as many ministers as we have, and they are raising ten million dollars. We are raising one million.

Here is another question:

Your statement says we are to raise an endowment fund of one million dollars, of which the Church is to raise 80 per cent. and the minister to pay 20 per cent., based on his age at entrance. This rate is high and may keep poor ministers out of the fund. Will ministers have to pay the same rate after the million dollars has been secured?

Answer—If the Church is to pay 80 per cent. and the minister 20 per cent. to raise one million dollars, then after the million dollars is secured, the Church will certainly

not have raised 80 per cent, and the minister will not have to pay the 20 per cent. That is certainly plain enough.

The Sustentation plan will be taken up by the Forward Movement. But just now send your money for relief to Board of Relief.

Rev. J. W. Meminger

Lancaster, Pa.

THE BROOKLYN JEWISH MISSION OF THE REFORMED CHURCH

Perhaps it is not even known to all of our readers that our Reformed Church maintains a Jewish Mission, although it has done a work for the last three years amongst the Jewish population of Brooklyn. The work has progressed and developed so well that to-day it may be held up as an example of what mission to the Jews should be like. We do not say this in praise of ourselves, but praise the Lord for His help and blessing. The Brooklyn Jewish Mission owns property representing a value of \$21,000 two years ago at the time it was bought; in the meantime the value has increased more than \$10,000. Through voluntary contributions \$11,000 were raised, which were paid early in January. The deed for the property is in the hands of the Board of Home Missions; the latter holds a mortgage for the balance of the price, \$10,000. The director of the work is Rev. Wm. Diekmann, member of the New York Classis of the Reformed Church.

In the course of the summer 22 baptisms of grown-ups and children took place. The Mission maintains a Sunday School which is in full bloom, and also the meetings for grown-ups are well frequented. In addition there are held mothers' meetings, singing and Hebrew lessons for children. Adjoining the Church, a children's playground has been fitted up upon which from 50 to 60 children romp around daily. In addition the mission distributes tracts and Bibles, its missionaries visit the poor and sick of the neighborhood, and money is distributed to the needy.

Nobody could imagine at the time the Board took charge of this important work in 1916 that it would develop so splendidly within a few years. Various denominations have bestowed gifts upon the mission. Its director, Rev. Mr. Diekmann, has asked help of our own Church very rarely so far, as he wanted to be able to lay before our congregations a well defined proposition in which they could have full confidence. The time seems to have arrived when our own Reformed congregations should show a lively interest in this work, all the more since the latter has to figure on about \$15,000 expenses a year now, only \$2,000 of which is paid by our Board, while the rest has to be raised by voluntary contributions.

It may be surprising to some of our readers that our Board contributes only \$2,000. There is a reason, however. The Board resolved at the time to place \$3,000 at the disposal of the director, Rev. Mr. Diekmann. This amount was sufficient to conduct the work on a small scale. Soon, however, the work grew, and Director, Diekmann made it a point to collect moneys from other sources, succeeding so well that he was able to reduce the amount contributed by the Board from \$3,000 to \$2,000. This is the reason why contributions intended for the Jewish Mission should be sent direct to the Mission instead of to the Board. It would be a different thing, of course, if all the expenses of the Mission would be paid by the Board.

The big Jewish-Christian Church, Harrison avenue, Brooklyn, is one of the most beautiful Churches here. It has a capacity of about 1,000. On holidays, Jewish as well as Christian, it is filled.

The work among the Jews is hard and tiresome. Therefore we ask all the members of our Church to offer prayers for it. Rev. W. Walenta is the superintendent of the work. The director, Rev. Mr. Diekmann, submits every month to the Board a report regarding the work and the finances, which is examined and counter-signed by Rev. Mr. Walenta.

Our Reformed Church may well be proud of its Jewish Mission. It is a well organized Church mission work and is progressing splendidly. With fraternal greetings, Chas. E. Schaeffer, D. D., W. Walenta, Superintendent, Wm. Diekmann, Director.

(Communications should be addressed: Rev. Wm. Diekmann, Brooklyn Jewish Mission, Box 48, Station A, Brooklyn, N. Y.)

TALK IT UP? WORK IT UP, AND PRAY IT UP—WHAT? THE THANK OFFERING SERVICE IN NOVEMBER

These must go hand in hand if we will reach the goal set by the Executive Board of General Synod—a \$30,000 Thank Offering in this eventful year. Great tasks are never accomplished without great effort. Every Thank Offering secretary and every missionary worker is in the race for the raising of a \$30,000 Thank Offering. In order to make this a possibility every loose equipment must be adjusted, or, in the ordinary phraseology of popular conversation, everybody must be "on the job."

Our part of the job is this: To pray all we can, work all we can, and give all we can. The Thank Offering service in every Church should be looked upon as a real festival of giving. It is the opportunity to lay on the altar a special gift that will be the expression of our gratitude to our Heavenly Father for His mercies throughout the year. He has not forgotten us a single day. How about ourselves? Have we kept our trust with Him each day? Lamentation, 22-23: "It is of the Lord's mercies we are now consumed; they are new every morning," and again, "What shall I render unto the Lord for all His benefits toward me?"

We cannot do too much toward making this service attractive and interesting.

1—Be sure to have the announcements made early.

2—Appoint an efficient committee to work with the Thank Offering secretary in perfecting all the plans.

3—Be sure to notify all persons who have had boxes that they must be turned in that day.

4—Be sure and send to Mrs. C. A. Krout for the new invitation cards and the envelopes for offerings.

5—These invitation cards and envelopes are to go together and are to be sent out

at least two weeks before the service.

6—They are to be sent to all persons in the congregation who have not had the boxes. The men should have a part in this service, the old people who should be brought to the service, the shut-ins and the children. Do not miss a single person.

7—Ask the pastor to grant you the privilege to have the loose offerings.

8—Plan for a great time, with suitable music, beautiful decorations of flowers, foliage, fruit, and rural Churches can add a sheaf of beautiful wheat.

9—Those who have not given the pageant by Mrs. Evemeyer would do well to send for copies. The gowns can be secured by writing to Mrs. S. L. Caylor, 222 Boyer street, Dayton, Ohio, or to Mrs. Walter Kern, 139 North Broad street, Nazareth, Pa., or Mrs. Anna Ebershaff, Lafayette, Ind. Those who prefer giving the regular Thank Offering service can secure it from Mrs. Krout.

Those who desire a miscellaneous program can use the story, "Duty's Triumph," and the poem, "My Treasure Box."

Our aim is to double the Offering this year. Let every person join in trying to carry out this purpose.

Matt. 21: 21-22: "If ye have faith, and doubt not, all things whatsoever ye shall ask in prayer, believing, ye shall receive."

A FINE EXAMPLE OF CO-OPERATION

At the meeting of the Executive Committee of the Board of Foreign Missions on September 30, the secretary, Rev. Allen R. Bartholomew, D. D., read a letter from Rev. William I. Chamberlain, Ph. D., secretary of the Board of Foreign Missions of the Reformed Church in America, telling of favorable action on the request of our Japan Mission for the continuance of Rev. and Mrs. W. G. Hoekje with our Mission at Morioka to the end of June, 1920. The fine spirit in which the request was granted is reflected in the following excerpt from Dr. Chamberlain's letter:

"It is one of the very delightful experiences of our intercourse and co-operation in the whole field of Foreign Missionary administration that we can with so much confidence call upon each other for helpful co-operation in time of special need. Our whole experience with your Mission and your Board in this matter of the transfer of the Iwate-Aomori Field has been so pleasant that any request that comes from your Board has a large presumption in its favor."

The Japan Mission of our sister Reformed Church in its own action speaks of "the great generosity which has characterized the Mission of the Reformed Church in the United States in the whole transfer transaction."

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Nineteenth Sunday after Trinity. October 26, 1919

A LESSON IN TRUST

Matthew 14: 22-23

Golden Text—I believe: help thou mine unbelief. Mark 9: 24.

Lesson Outline—1. Jesus at Prayer. 2. The Disciples in Distress. 3. Peter's Faith. The incidents of our lesson happened immediately after the feeding of the five

thousand. When this great multitude had been fed, their enthusiasm ran high and they were ready to make Jesus their king. But their enthusiasm was false. They longed more for material comfort than for spiritual help. They wanted a bread-king, not a master of souls.

Jesus desired no such kingship. When He perceived the purpose of the enthused throng, He acted with quick decision. He constrained His disciples to embark in a boat. It was expedient to take them out of an atmosphere surcharged with false Messianic expectations. Hence Jesus di-

rected them to go by ship across the sea, and when the disciples were safely embarked, He also withdrew from the people.

I. Jesus at Prayer—The Master departed into a mountain to pray. Back of Him lay an eventful day, that had brought Him face to face with a grave crisis in His career. Henceforth He must choose between the voice of the people, offering Him the crown of popular leadership, and the voice of God, calling Him to the cross of Messiahship. Jesus chose the way that led to the cross. It was a great thing to feed the multitude, but it was infinitely greater to serve and save their souls. Life is more than meat, and physical or material well-being is of small consequence, if the soul is allowed to languish or to perish. We are facing this very crisis today, in an acute form. The issue is life or death. If we choose meat and reject the Messiah, we must perish. If we crown Jesus king of our personal and national life, we shall live.

Jesus won His battle in a mountain, alone in prayer. From that point of vantage He conducted all His conflicts, and gained all His victories. In constant communion with His Father in heaven He found strength for service and sacrifice. There He learned the lesson of trust. Men may, indeed, help one another in many of the affairs of life. But in great spiritual crises our help comes only from God. No man can show his struggling brother that the bread of life is sweeter and better than the loaves and fishes. No arguments will convince men that the career of Jesus is far greater and nobler than that of any earthly king. No logic can prove that the invisible things are more real and precious than the things we see and touch. Such convictions are the outcome of personal experience. They are based upon trust, not upon sight. They are born only in a vital communion of the guessing soul with the living God. They are impossible without prayer.

It is worthy of special note that when Jesus fled to the mountain in order to seek God, He did not forsake or forget men. Close union with God in prayer did not mean separation and alienation from mankind. Often, in His seasons of prayer, the disciples accompanied Him into the solitude of mountain or desert, and always they were in His mind. So here, though Jesus was alone with God in prayer, yet, "seeing them distressed in rowing, He cometh unto them" (Mark 6: 48). Even in prayer men may be selfish and self-rendered. All their problems and perplexities are personal. When they pray, they seek God's favor and blessings for themselves. The wider needs of mankind and the nobler purposes of God, which are social and universal, do not rest heavy upon their hearts. Real prayer is a golden chain by which man, God, and mankind are inseparably linked together. Genuine trust in God has vast social implications. It means more than trust that, somehow, God will supply all our petty, private, personal needs; food and health and eternal life for us and our friends. It means confident assurance, triumphant trust that His kingdom will come.

"When the evening was come" (14: 23)! Even the longest, saddest, and most portentous day has its evening. It ends. And a merciful God bids us shroud it in the curtain of darkness and lay it away among the dead days of the past. Every evening He bids us look with loving trustfulness to the morn that will dawn with new light and hope. The secret of trust is the

blessed secret of living day by day. Anyone can carry his burden, however heavy, until nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, purely, lovingly until the sun goes down. And that is all life ever means to us—just one little day. Do today's duty; fight today's temptation. Do not weaken or distract yourself by looking forward to things you cannot see, or back to things you cannot change. Live one day at a time. Short horizons make life easier. They contain one of the keys to trustful living.

II. The Disciples in Distress—While Jesus was at prayer, His disciples were struggling with a storm. They were battling for their lives, in a little boat, on a treacherous sea. Perhaps they remembered how, on this same sea, Jesus had stilled a tempest. But now they were alone in the boat. For nine hours or more they tossed and toiled, vainly endeavoring to reach a sheltering port. And then, through the gloom, they saw a phantom figure approach their boat. When they cried out in terror at the apparition, the Savior's voice floated across the waves, "Be of good cheer; it is I; be not afraid."

It is a beautiful picture, full of comfort for distressed mankind. It does not give us ready answers to the many questions concerning life's trouble and afflictions. But, better than that, it may give us courage and comfort for the perilous voyage of life.

The voyage across the sea was barely six miles. With a propitious wind, the disciples could have sailed the short distance easily within an hour. But even on this short trip wind and waves distressed them. And so it is with the voyage of life. Difficulties and dangers await all who are launched into this world. Though the days of our pilgrimage are but few, yet they are full of trouble. Let a man thank God, if the days of his childhood were serene. But let him also reef his sails and prepare his oars, for he will not go far in years before he begins to meet adverse winds and foul weather. And ere he reaches the port, his frail craft will be buffeted by many a fierce gale. And yet, be it remembered, the sky is not always overcast. The disciples came from an enchanting experience into a dismal storm. From a glorious feast, spread on the green sward, they were led into a storm. So light and shadow intermingle in life. But we seem to remember only our past sorrows and trials, as we advance on the way. We forget the innumerable mercies that have crowned our days, and the feasts which the love of God has provided for us even in the desert places.

We forget also the precious significance of contrary winds in the voyage of life. No man can sail a straight, safe course through life propelled only by the soft breezes of prosperity, health, and happiness. It is well for us that storms furnish the prevailing weather for our journey. Zephyrs are deceitful. They lure many a mariner to destruction. But tempests are helpful. They develop those sturdy qualities in men without which no success is attained. They tend also to quicken faith in God. The disciples could well have afforded to miss the feast of the loaves and fishes, but their lives would have been poorer if they had missed the perilous voyage, when Jesus met them on the sea. Men still seek God, and find Him, when the sea of life is troubled. Like Peter, beginning to sink (14: 30), they cry out unto God. Blessed is the man who walks with God habitually and steadfastly, in calm days and troubled. But many a man learns his first real prayer in distress, and has his first real glimpse of God through a blinding mist of tears.

Jesus came to the disciples in their worst extremity. They were left to struggle

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alone during nine perilous hours. But finally the Master came, and the wind ceased. To the anxious disciples He seemed slow in coming, even as He did to Mary and Martha, when Lazarus lay near death. If they had known that Jesus was watching them from His mountain of prayer, their sturdy struggle against the adverse elements would have been easier. It is our filial privilege to believe that God watches over us always. No sigh escapes His ear, and no struggle His eye. In darkness and storm he is with us. And He will come to us in the hour of death, not as a phantom filling our hearts with fear, but as a Father thrilling us with the gracious assurance, "Be of good cheer; it is I; be not afraid."

III. Peter's Faith—The voice of Jesus floating across the sea calmed the disciples. But the impulsive Peter could not await the Master's approach. He received His permission to venture upon the heaving sea. But when his feet touched the water, his courage and confidence vanished. He cried for help, and, with a gentle rebuke, the Lord grasped his hand.

Peter's faith in this incident is far from perfect. Nevertheless, it has its attractive and commendable qualities. It contains the elements of love and enthusiasm. His love drew him irresistibly towards the faint form treading upon the crests of the waves, and his enthusiasm led him to venture into the boiling sea. Enthusiastic love of Jesus is the characteristic trait of Peter. It made him the chief of the apostles, and a leader in the primitive Church. Sometimes his enthusiasm outran his discretion and committed blunders and sin. Yet Jesus never rebuked Peter for his enthusiasm. A blundering enthusiasm for Jesus and His cause is better than an apathetic faith that make no blunders because it makes no efforts. When Jesus said, "Come," Peter made the great venture of faith. He left the safe boat and stepped into the uncertain sea. And when he sank, His Master caught him.

Jesus says "Come" to us all. Come and share My life and My service, My cross and My crown. We shall share Peter's great experience when we share his enthusiastic love for his Master. Only those who venture greatly for Christ can tell stories of great victories, like that in our lesson.

A LITTLE STORY FOR THE LESSON

(October 26)

By Gertrude Cogan Lyon

"Lord I believe, help thou mine unbelief." (Mark 9: 24.)

A dear little girl and her mother were alone one day in their home during a very severe electric storm. The lightning was darting down at the trees in the orchard,



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and running its fiery tongue around the eaves of the barn, while great peals of thunder shook the house, and the driving rain beat against the windows as if it would break them in. One jagged stroke of the lightning seemed just to escape the barn loft where the hay was stored.

The mother in great anxiety said, "Oh, I am afraid it will strike the barn."

"What would happen, mother, if it did?" asked the little girl.

"Why, my dear, the barn would burn, with all papa's wheat and hay."

The little girl had pet lambs and chickens in the barn.

"Would it burn my little woolly lambs, and my chickies, too?" she eagerly asked.

"Yes, everything would burn," replied the mother, shuddering at a fresh bolt that crashed very near.

Big tears filled up the little girl's eyes. "Oh, mother, what can we do?" she pleaded.

"We can only pray and ask God to take care of the barn."

"Then let's pray," said the little girl.

"Yes," answered the mother, "we must pray and ask God to keep the barn safe." And they did.

Presently a deafening crash sounded again and the mother went to the window, looking anxiously toward the barn. The dear little girl stole up softly and taking her mother by the hand said in reverent tones:

"Oh, mother, we asked God to take care of it. He won't like it if we keep on watching; He'll think we're afraid He won't do it." And she led her mother away from the window.

The barn was saved; and the mother felt strengthened by the faith of her little daughter, realizing that her own need had been the prayer, "Help thou mine unbelief."

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

October 26th. Christianity and the Health of China

Luke 4: 16-31

China is a great country. All of its life is on a gigantic scale. It has been regarded as the home of many things. Some very useful and indispensable things have come from China, such as gunpowder, bank notes, the compass, block-printing, porcelain, and many other devices generally supposed to have originated in Western civilization. But from China have also come most of the plagues and epidemics of the world. The influenza which swept over the world last fall had its origin in China, and we here in America paid dearly in loss of life, in money and in suffering and sorrow because of the conditions which obtain in China. China has perhaps more sickness than any other country in the world. There are a number of reasons for it. There is, first, the density of the population—four hundred millions of people; four times as many as there are people in the United States. Another is the extreme poverty of the people. Still another reason is ignorance. They do not know how to take care of themselves. And still another reason is the unsanitary condition in which they find themselves. It is said that you can smell China as you approach it one hundred miles out to sea. These conditions result in diseases like the following: leprosy, cholera, the pneumonic and bubonic plagues, loathsome diseases of the skin and of the eyes. To accentuate these conditions one needs only to remember that the methods and facilities for treating disease, until quite recently, were very crude and unsatisfactory. Superstition and fear and ignorance controlled their grappling with disease.

It is less than one hundred years since the first medical missionary, with scientific treatment of disease, appeared in China. Nowhere on the earth was there such a transformation wrought as in that large empire by the advent of the medical missionary. He literally restored sight to the blind; he made the lame to walk, the dumb to speak and the deaf to hear, and naturally there was a great response on the part of these smitten and ignorant people. Now in China there are 270 male medical missionaries, 81 women physicians, 212 native physicians, making a total of 563. There are 265 hospitals in China. One can easily understand how inadequate this force of physicians and hospitals is to cope adequately with the situation. In America there are at present 700,000 trained nurses. If all the trained nurses in this country were to be grouped in cities the size of Reading, Pa., they would fill up seven such cities. In all the mission fields of the world there are at present 600 trained nurses. One can scarcely realize the fearful condition in which people in those oriental countries must find themselves without proper medical care and nursing.

In "A Crusade of Compassion for the Healing of the Nations," a Mission Study textbook used in our Summer Missionary Conferences, there is a chapter devoted to conditions in China. In it there occurs this paragraph: "Imagine, if you will, our country of ninety millions of people, with its splendid institutions for the preserving and betterment of public health. Now, in order to get a real conception of what China is, we are going to begin a process of elimination. First, we will take out of this country of ours all the hospitals, save one hundred and sixty, that being the number there are in all China. Next, take away every infant's hospital and every hospital that is given to taking care of the mother in her hour of need. Next, we must close the greater number of the dispensaries for our poorer people and leave them without care. Let us go further and dismiss from every city the Boards of Health. The sewers, then, of each city must be filled up and all the various institutions that are acting to preserve good, healthful conditions for the individual and the city must close its doors. Now, it seems as though that is enough to take away from this country of ours, but we will have to do more yet. All our medical schools save one, and that established three years ago, must disappear. We will go still further and take away from our ninety millions of people all the scientific knowledge of how disease is caused and how it is transmitted. Then, take this forlorn country and pack it full of tuberculosis, put it in every home. Leave no city without smallpox. Scatter everywhere the other countless diseases which we have here in greater or less extent. Then place on the southeastern area bubonic plague. See that no State of the Atlantic coast is free from the devastation of cholera. Then all over this stricken country spread the loathsome leprosy; and when all that is done, summon just four times as many people, all of whom desire as much as we to be healthy and strong, and whose hearts, strangely enough, love and suffer and break even as ours, and then say: Here's where you must live,—and that is China."

The October issue of "The Missionary Review of the World," published in New York City, is devoted exclusively to the consideration of medical missions. It is through this method that men and women can be reached for Christ. We have come to understand that Christianity is a religion that involves the bodies as well as the souls of men, and consequently we are beginning to interest ourselves in their physical as well as their spiritual, their temporal as well as their eternal welfare.

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I would not be without "More Eggs" if it cost \$10 a package. It has hurried the molt for me and laid my hens are now laying their full capacity.

JOE MARTIN, West Plains, Mo.

"More Eggs" Paid the Pastor

I can't express in words how much I have been benefited by "More Eggs." I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.

MRS. LENA MCBROON, Woodbury, Tenn.

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The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal.

EDW. MEKKER, Pontiac, Mich.

160 Hens—1500 Eggs

I have fed 2 boxes of "More Eggs" to my hens and I think they have broken the egg record. I have 160 White Leghorns and in exactly 21 days I got 125 dozen eggs.

MRS. H. M. PATTON, Waverly, Mo.

\$200 Worth of Eggs from 44 Hens

I never used "More Eggs" Tonic until last December; then just used one \$1.00 package and have sold over \$200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it.

A. G. THODE, Sterling, Kans., R. No. 2, Box 47.

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Last fall I bought a box of your "More Eggs" Tonic and would like to have you know the result. From January 1st to July 1st my hens laid 1368 eggs.

A. E. WHITE, Scranton, Pa.

Send Coupon

Every day counts! Send the coupon today for a full size package of "More Eggs" Tonic. Order now and start your hens making money for you. You run no risk. A Million-Dollar Bank will refund instantly if you are not entirely satisfied. Profit by the experience of a man who has made a fortune out of poultry. Act NOW. Just put a dollar bill in with the coupon. Send for this bank-guaranteed egg producer and profit-maker NOW. Today!

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Name

Address

"The great emphasis today in medical missions is on the establishment of well-equipped hospitals and training schools at strategic points, and the raising up of an adequate number of skilled native Christian physicians and nurses. When this is accomplished the foreign medical staff will be ready to withdraw from the field. As long as there are ailments that flesh is subject to, and as long as men and women need skillful and sympathetic treatment for both bodily and spiritual ailments, so long will Christian physicians and nurses be needed as representatives and witnesses following in the path of the Great Physician."

FIFTIETH ANNUAL SESSION OF PITTSBURGH SYNOD

Pittsburgh Synod of the Reformed Church in the United States met in 50th annual session in Grace Reformed Church, Jeannette, Pa., Monday evening, October 6th, at 7.45 o'clock. The meeting was in charge of Rev. A. E. Truxal, D. D., Meyersdale, Pa., and Rev. R. E. Crum, DuBois, Pa. The sermon was preached by the retiring President, Rev. David J. Wolf, Apollo, Pa. His theme was, "The Kingdom of God and Our Relation to It." The sermon was followed by the celebration of the Holy Communion with Rev. David Dunn, Turtle Creek, Pa., and Rev. H. S. Nicholson, Grove City, at the altar.

The organization of Synod was effected at the close of the evening service. The Roll Clerk, Rev. Edwin O. Marks, Johnstown, reported a quorum present. Rev. W. A. McClellan, of Rockwood, Pa., was elected President.

The delegates to Synod were entertained in the homes of Jeannette. Dinner and supper were served in the beautiful dining room of the Church. These ministerial and lay delegates were gathered from Western Pennsylvania, Eastern Ohio, parts of Maryland and New York.

Tuesday Morning

Synod met at 8.30 A. M. In the devotional service led by Rev. J. Leidy Yearick, Boswell, Pa., the Forward Movement was the central subject of thought and prayer. The rest of the morning was devoted to business. The organization of Synod was completed as follows: Vice-President, Rev. Emory M. Dietrich, Punxsutawney, Pa.; Stated Clerk, Rev. J. Harvey Mickley, D. D., Johnstown, Pa.; Treasurer, Rev. Frank Wetzel, Stoyestown, Pa.; Corresponding Secretary, Rev. W. E. Horstmeier, Pittsburgh, Pa.; Roll Clerk, Rev. Edwin O. Marks, Johnstown, Pa. Committees were appointed with chairmen as follows: Religious Services, Rev. J. M. Runkle, Ph. D.; Minutes of Synod, Rev. E. P. Skyles; Minutes of Classis, Rev. A. C. Renoll, Ph. D.; Overtures, Rev. E. M. Dietrich; Theological Seminary, Rev. A. B. Bauman; Educational Institutions, Rev. A. E. Truxal, D. D.; Missions, Rev. H. H. Wiant; Publication and Sunday School Board, Rev. W. C. Sykes; Orphans' Home, Rev. D. S. Stephan; Ministerial Relief, Rev. R. C. Crum; Nominations, Rev. S. H. Dietzel, Ph. D.; State of the Church, Rev. D. J. Wolf; Religious Societies, Rev. David Dunn; Ministerial Necrology, Rev. D. B. Lady, D. D.; Finance, Rev. S. U. Waugaman; Social Service, Rev. H. L. Krause; Press, Rev. I. G. Nace; Leave of Absence, Rev. E. D. Bright; Advisory Members, Rev. E. F. Hoffmeier; Interchurch Relations, Rev. F. C. Nau, D. D.

The general subject for the afternoon session was "The Forward Movement." This conference was conducted by Dr. Joseph H. Apple, President of Hood College, and Executive Secretary of the Forward Movement.

The evening session began at 7.45 o'clock. The addresses were made by Dr. George L. Omwake, President of Ursinus College, and Secretary of the Department of Education and Publicity of the Forward Movement, and Rev. E. S. Bromer, D. D., Greensburg, Pa., pastor of the First Reformed Church, and the Secretary of the Department of Spiritual Resources of the Forward Movement.

The Committee on the Nomination of a Professor to the Chair of Practical Theology in the Theological Seminary at Lancaster, Pa., to succeed Dr. J. C. Bowman, reported and put in nomination the name of Rev. E. S. Bromer, D. D., Greensburg, Pa.

Tuesday Afternoon Session—At the afternoon session of the Pittsburgh Synod the question of nominees for the Professorship of Practical Theology in the Theological Seminary at Lancaster was resumed. Two names in addition to Rev. E. S. Bromer, D. D., were nominated as candidates—Rev. Paul J. Dundore, Ph. D., Latrobe, Pa., and Rev. David Dunn, Turtle Creek, Pa. Election to be held Wednesday afternoon.

The rest of the afternoon session was devoted to a conference on the Forward Movement of the Church. Rev. F. C. Nau, D. D., Pittsburgh, presided. Conference was opened by Dr. Joseph H. Apple, President of Hood College. He defined the Forward Movement as "the Church acting unitedly to meet its world task." His address was followed by reports from the different Secretaries of the staff. Dr. E. S. Bromer represented the Department of Spiritual Resources, Dr. Wm. E. Lampe, of Philadelphia, the Department of Stewardship of Life and Possessions; Dr. Geo. L. Omwake, President of Ursinus College, the Department of Education and Publicity, and Rev. George Good, of Akron, Ohio, Regional Secretary.

Dr. Chas. Zahnizer, of Pittsburgh, spoke in behalf of the Federation of Churches.

Tuesday Evening Session—Rev. Paul J. Dundore, Ph. D., of Latrobe, presided. Altar service by Rev. D. S. Stephan, of Berlin, Pa., and Rev. A. C. Renoll, Fredonia, Pa. The general subject was the "Forward Movement." In his address Dr. Geo. L. Omwake, President of Ursinus College, Collegeville, Pa., stated that the Reformed Church in the United States was the 17th of 148 denominations in the United States. Her membership is 475,000.

Dr. E. S. Bromer, pastor of the First Reformed Church, Greensburg, spoke on the spiritual significance of the Forward Movement.

Wednesday Morning Session

Devotional services were in charge of Rev. S. H. Dietzel, Ph. D., Pleasant Unity, Pa. At the morning business session representatives of the different institutions were heard.

Wednesday Evening—The address of the evening on "The Church in the New Era" was delivered by Dr. Theo. F. Herman, of Lancaster, Pa., Professor of Systematic Theology in the Theological Seminary at Lancaster, Pa.

Thursday

The morning and afternoon sessions were entirely devoted to reports of committees and the constructive business of the Synod. One of the most important features was the election of members to the different Church Boards as follows: Trustees of Synod, Rev. Geo. Shupe; Orphans' Home Board, Rev. A. B. Bauman, Elder E. P. Young, Rev. I. G. Snyder; Board of Beneficiary Education, Rev. D. J. Wolf; Board of Home Missions, Rev. J. H. Mickley, D. D.; Sunday School Board, Rev. E. D. Bright; Board of Visitors Theological Seminary, Rev. D. B. Lady, D. D.; Trustees of Hood College, Rev. J. Harvey Mickley,

Educational Column

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D. D., Elder John E. Kunkle; Trustees of Theological Seminary, Elder Fred W. Biesecker, Esq.; Anti-Saloon League, Rev. S. U. Waugaman, Rev. E. F. Hoffmeier.

Thursday Evening—Rev. R. C. Bowling, D. D., Kittanning, presided. Altar service by Rev. V. A. Ruth, Butler, and Rev. I. G. Nace, Connellsville.

Addresses: Rev. Allen R. Bartholomew, D. D., Philadelphia, Pa., "The Message for the New Day;" Rev. James M. Mullan, Baltimore, Md., "Home Missions in the Forward Movement."

Rev. N. P. Hacke, D. D., began his ministry as pastor of what has for years been known as the First Greensburg charge in the year 1819. For 48 years he served as pastor of this Church, resigning about six months before his death, in August, 1868. The Synod passed a resolution providing for the 100th anniversary of his ministry. The service of the occasion is to be held in the First Reformed Church, Greensburg, during the month of November this year. Rev. A. E. Truxal, D. D., who was baptized and confirmed by Dr. Hacke, and who has been a pastor in this Synod for 47 years, has been asked to deliver an historical address at the proposed celebration.

Friday Morning

Business sessions were continued and concluded, after which adjournment was taken. The Synod is to meet in Grace Reformed Church, Pittsburgh, Pa., on the 11th of October, 1920. This will be the 50th anniversary jubilee, Synod having been organized in Pittsburgh fifty years ago.

SYNOD OF THE NORTHWEST

(Continued)

The superintendent, Rev. A. Becker, of the directory of the Central Publishing House, addressed the Synod, and among other things the following gratifying statistics were mentioned: Book sale in 1890, \$16,500; book sale in 1919, \$73,000; sale of English Sunday School literature, 1919, \$26,399.

The financial agent of the Home for the Aged reports that a 60-acre tract of land near Toledo, Ohio, was donated to the Church for that cause. That institution owns another piece of ground in Toledo, 150 by 500 feet. Rev. A. Grether reported on education. From his report we gleaned that this cause is altogether too much neglected and the eventual effect of it entirely underestimated.

Dr. Apple, president of Hood College, was granted opportunity to present and explain that great cause of the Forward Movement, already adopted by the Eastern and Central Synods.

Dr. Bolliger, general secretary of Home Missions, addressed the Synod and solicited its hearty support. Rev. A. Grether read a report on the Mission House, concerning the candidates for the professorship of practical theology, and also the mode of election as suggested by the Board. The suggestions were adopted. The "Christian World" and "Reformed Church Messenger" merger was rejected.

Rev. Winter, house father of our Orphans' Home, Fort Wayne, Ind., reports 118 children and a debt of \$10,000. It may also be of interest to the Church at large to learn that Rev. J. J. Janett, Sheboygan, Wis., and Rev. Kuentzel, Juneau, Wis., served our Master, Jesus Christ, in our Church 50 years apiece. They are considered Nestors in our Church.

Statistics of the Synod of the Northwest: Ministers, 151; congregations, 220; communicant members, 21,225; unconfirmed members, 11,031; baptisms, 1,250; confirmed, 847; Sunday Schools, 204; Sunday School scholars, 11,001; Young People's Society members, 1,031; students for the

ministry, 30. Contributions: Home Missions, \$15,707; Foreign Missions, \$4,716; congregational purposes, \$156,396; educational purposes, \$15,087. The Committee on Church Erection reports an increase in the fund of \$4,000.

A purchase of 83 acres of land near Neilsville, Wis., is reported, for the erection of a boarding school for Indian children.

Election of members for the various Boards: Mission House, Rev. C. Hauser, Prof. K. J. Ernst, Plymouth, Wis. (in place of G. G. Grether, who accepted the position as "house father" of the Mission House College; Church Erection Board, Rev. V. Rettig; Board of Education, Rev. D. W. Vriesen, D. D., Newton, Wis.; Board of Central Publishing House, Rev. W. F. Horstmeier, Elder E. Hoose; Orphans' Home, Rev. C. F. Beisser; Society of Indigent Ministers, Rev. C. J. Walenta; Scotland Academy, Rev. J. Fledderjohann; delegates to sister Synods, Eastern, Rev. C. J. Walenta (prim.), Rev. A. Haller-Leuz (sec.); Central Synod, Rev. O. Stockmeier (prim.), Rev. H. Holliger (sec.); Synod of the Southwest, Rev. G. J. Zenk (prim.), Rev. D. O. Grether (sec.).

The suggestions of the Committee on Forward Movement were forwarded and adopted. A resolution was passed to take part in the regency of the Home for the Aged as requested by the Toledo Classis. Two member into that Board were elected. Rev. J. J. Janett, Sheboygan, Wis., and Elder Gall, Garner, Ia. Prof. F. Grether is elected for Interchurch Movement.

Synod adjourned September 22, 1919.

—Press Agent

BENJAMIN S. FOUSE

Elder Benjamin S. Fouse, of Huntingdon, Pa., died very unexpectedly early Monday morning, September 20, at his late residence, 918 Washington street.

About one year ago Elder Fouse was stricken with influenza, from which he seemingly recovered. But when he contracted a cold about a week before his death the weakened condition of the heart revealed the fact that the influenza had left a deadly trail, and so, at the moment when recovery was expected, death came "as a thief in the night."

Elder Fouse was born near Markelsburg, Pa., nearly sixty-eight years ago, where he was baptized in infancy, confirmed in boyhood, and grew up in Christian young manhood. After marriage he, with his wife, moved to Huntingdon, where he has lived ever since, and in Church and community is known and loved as a good man. The Church of Huntingdon has lost one of her most consistent members and faithful and efficient workers. He loved children and, not being blessed with his own, he and his good wife took into their home first an orphan boy, raised and educated him, the Rev. Ross Wicks, of Newark, New Jersey, and later a tiny girl, Susan Starr, now Mrs. Gingier, who with her husband lives with Mrs. Fouse. Mr. Fouse had long been a faithful elder, a tireless Church worker, and an efficient Sunday School teacher. We shall greatly miss him, but we shall at the same time pray that his mantle of faithful and loyal service may fall upon many, and thus shall we best remember our brother.



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6c. each; 65c. the doz.;
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ON APPROVAL

Again this year we will send a dozen services of the various publishers, from which you may make a selection. Of course, we expect that all orders be placed through us and that you return services in good condition or pay for them.



We use this word advisedly, for we are confident what we have to offer will be best appreciated by those who are a little more careful in their selection—who are not content to put before their Church or Sunday School any old thing that comes along—but insist that a certain standard be maintained. These "fussy" people are the ones whom we have tried to please, and we give credit to this very fact for the unusual growth of our music department. We never approached a Christmas season with greater confidence, for we have the strongest line of new material we have ever offered our friends, and that statement means much, as these friends will attest.

CHRISTMAS WITH THE OLD MASTERS

Here are 32 selections arranged from the Classics of all times. Think of one publication containing the works of Simper, Offenbach, Gruber, Saint Saens, Godard, Cutler, Thome, Moszkowski, Braga, Schumann, Mason, Beethoven, Thomas, Mendelssohn, Verdi, Chopin, Schubert, Mozart, Tchaikowsky, Handel, Leipzig, Bohm and Dvorak, and the whole collection arranged for Sunday School use and selling at 15c. singly, \$10.00 the hundred, with special terms for larger quantities.

CHILDREN'S MATERIAL

Christmas Songs and Exercises for the Little Tots

Heretofore we have issued three or four, four-page folders of songs for elementary workers. This year we thought we would issue everything in one nicely bound publication, adding a quantity of exercises and recitations. We believe it is the nicest thing you have seen and that you will make abundant use of it. 15 cents each.

Christmas Fairies

Here is a cantata for the little tots to render all by themselves. We know a number of departments which like to have an entertainment without calling upon the big people for help, and this publication provides the material, and it is some fine thing. Price, 20c. singly, \$2.00 the dozen postpaid.

JUVENILE CANTATAS

A Bonafide Santa

Here is a cantata that is different. The plot is original and the songs are captivating. The writers are the same that wrote "The Double Surprise," our successful cantata last year, and we agree with them that this is even better. 30c. each, \$3.00 the dozen.

He Came to Us All

This is a sacred cantata for Young People. All are Biblical characters, and the setting of the story is based upon the birth of Christ. The musical numbers are particularly attractive and with a variety that will impress all who hear it rendered. Suitable for a Sunday night rendition. Price, 25 cents singly, \$2.50 the dozen.

You know we also publish the following popular cantatas: A Double Surprise, The Uninvited Christmas Guests, Christmas Great-heart, The Spirit of the Yuletide, While Shepherds Watched, all of which we can supply at their published rates.

A NEW SONG

Come, Babe of Bethlehem

How similar are these days and their needs to the days and needs when the Babe was born in Bethlehem. This fact impressed Mr. Lowden and he has brought forth this song, which is a plea for the Christ to again come and calm the fears and heal the diseases of this old sin-cursed world. It is a really great song that should not only be rendered in every Church, but should be in every Christian home in the land. The list price is 60 cents, from which a discount of 50 per cent. is allowed.

WE PUBLISH another Christmas song that is very popular. It is entitled HARK THE HEAVENLY HOST, and comes in High and Low voices.

A NEW OCTAVO ANTHEM

Make a Joyful Noise

It sounds like a peculiar title for a Christmas anthem, but it is one of the greatest we have issued. We haven't issued an original anthem for Christmas for two years, simply because we could not find one that satisfied us—and we discriminate, as we urge you to do—but one day just as our offices were closing the inspiration came to our Mr. Lowden, and he stayed until away in the night to get on paper what he felt was a real inspiration. Next day he finished the harmonization, and we claim it is the greatest anthem he ever wrote. We would not attempt to describe it. Get a copy and see for yourself why we refuse. List price, 15c., less the regular discount of 25 per cent.

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